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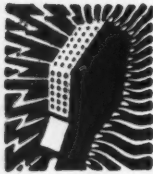
DEFENDER

Magazine

*July 1953
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Number 3*



GERALD B. WINROD ★ EDITOR



HOXSEY GIVEN RECOGNITION

Defender Hour Broadcast ... by Dr. Gerald B. Winrod

THERE IS A REASON why you should go at once to the nearest newsstand and pick up a copy of the current issue of *Man's Magazine*. It bears the date of August 1953 and the price is 25 cents.

In the upper right-hand corner of the outside cover page in heavy type you will read these words, "Can He Cure Cancer? The Amazing Story of the Hoxsey Clinic." The reference is to the Hoxsey Cancer Clinic, of Dallas, Texas.

Upon opening the magazine you will find seven full pages of vital information on the subject, treatment, and cure of cancer by the tried, true and tested Hoxsey method. Here are facts that every American needs to know. No telling when you or some friend, neighbor or loved one will need the information which this article contains.

Statistics indicate that 22-million Americans of the present generation may expect to be struck by cancer. More than 600 persons die from cancer every passing day in the United States. There will be 225,000 deaths from this cause during the present year.

This is a dark picture and the public is being told that ten years must elapse before a cure may be expected.

Meanwhile, the article in *Man's Magazine* now on the newsstands which I have just mentioned, explains how a steady stream of cancer victims are being cured at the Hoxsey Cancer Clinic of Dallas, Texas, by a method that organized medicine refuses to officially recognize.

While the Defenders organization is in no sense a medical body its facilities, including the Defender Hour, are being used in the fight to help save humanity from the cancer scourge. We regard this as a form of Christian service on the theory that whatever relieves pain and suffering has a religious mission.

Instead of fighting Harry M. Hoxsey, every doctor in the United States should be helping him or at least investigating, with an open mind, the system of treatment that bears his name. Because of the enormous circulation, that *Man's Maga-*

zine enjoys, the courageous article which it is now circulating will go far in spreading enlightenment and shaping public opinion in Dr. Hoxsey's favor.

Now listen carefully, while I read the editorial preface, part of what the editors have to say preceding the article, conditioning the reader's mind, for what is to follow (and I quote):

"Editor's note. Here is the most important article we have ever published—the astounding story of the Hoxsey Clinic, where cancer victims are being given new hope with a treatment that may prove to be one of the best cures for the disease.

"The staggering statistics of cancer's frightful death toll and the relatively low percentage of cures highlight the pitiful helplessness of modern medicine in coping with the most frightful plague of our times.

"Worse still, these digits are not abstract. Each of them represents a human being. And no statistics, however eloquent, can ever adequately depict the terror, physical suffering and mental anguish of the cancer victim and his family, nor the heart-rending despair that accompanies his search for a cure.

"Therefore a responsible editor will hesitate a long time before offering any new hope, however tentative and remote, to his readers. Especially when as in this article, it hinges upon the work of one who has been violently attacked as a 'quack' by no less an authority than the American Medical Association.

"Nevertheless we believe that any individual who can demonstrate that he has successfully treated thousands of cancer cases over a long period of years, whatever his qualifications and however unusual his methods, is entitled to a thorough and impartial investigation.

"And when he claims that competent medical authorities repeatedly refuse to give him a hearing it becomes the duty of the conscientious editor to dig into the facts and present an objective report to the public.

"Such we were informed was the situation of Harry Hoxsey. And so we assigned an experienced reporter to make an impartial investigation, of the Hoxsey treatment. Our investigation has taken over a year."

Friends of the listening audience, let me interrupt myself to say for the benefit of those who may have just tuned in that I am reading an editorial preface to an article in the current issue of *Man's Magazine* regarding the treatment and cure of cancer at the Hoxsey Cancer Clinic of Dallas, Texas.

"Our reporter spent considerable time at the Dallas Clinic," continues the editor, "where he personally observed hundreds of cancer cases in various stages of treatment. He interviewed scores of patients and former patients, many of them previously declared incurable by their own doctors and sent home to die.

"He waded through volumes of court testimony, reams of case histories and other documents, great stacks of photos and X-ray negatives. He spoke with Hoxsey's enemies as well as his friends.

"He made several trips to Washington to discuss the matter with public officials and prominent medical authorities. None of them was willing to risk his career, by cooperating in an impartial investigation of the Hoxsey method.

"Organized medicine has apparently lowered a silken curtain of silence on public discussion of a possible cure for cancer by unorthodox means. Therefore, we find ourselves with no alternative but to publish our investigator's report.

"We are publishing this report for one reason, and one reason alone," says the editor, "(and this is because) we believe that the evidence Hoxsey offers to substantiate the claim that he can

—Turn To Page 18.

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DEFENDER MAGAZINE

THE UNITED NATIONS A TOWER OF BABEL

Dr. Gerald B. Winrod

THE FIRST THING to rivet the attention of the visitor, upon entering the main lobby of the General Assembly Building at United Nations headquarters in New York, is a huge image of the Greek god Zeus, at the left.

This figment of pagan imagination, one of the most profligate of all the ancient deities, provides the only religious motif found on the premises. For the United Nations is an atheistic creation.

The pretentious buildings in which the organization is housed, exemplifying a type of architecture never before seen on this earth, causes the Bible student to recall the story recorded in the eleventh chapter of Genesis.

There are three buildings, located on eighteen acres of what *one worlders* like to call "international soil." They are the General Assembly Building, the Conference Building and the Secretariat Building — erected at a cost of 76-million dollars. The city of New York spent another 26-million reconstructing streets, drives and approaches.

The latter of three buildings mentioned in the preceding paragraph is tall, narrow and breath-taking, coated with 5,400 windows. Ten window washers give full time to keeping them clean.

Fifty-one nations comprised the original membership of the United Nations but the number has since increased to sixty. Its business is transacted in every major language of the world.

An attempt is being made, independent of God, to solve all the problems which afflict mankind. This is by no means the first time that such an effort has been put forth. History records many similar attempts but never before on such a grandiose scale.

We think of the Babel builders who said: "Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth."

Let us make us a name! God's name was conspicuously absent. The tendency was to defy God and deify man. Who will say that a similar mistake is not being made today?

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In the reconstruction period that followed the great deluge, Noah's descendants settled on a plain called Shinar during the course of their wanderings. There, in addition to establishing a city, they thought to construct a tower high enough to pierce heaven, as a monument to their fame and a center of social cohesion and union. Their One World program included the use of one language. "The whole earth was of one language and one speech."

God was completely ignored. The plan was frustrated. Tongues were confused and the people scattered in all directions.

Moffatt translates Genesis 11:9 to read: "Hence it was called Babylon, because it was there that the Eternal made a babble of tongues of the whole earth, and there that the Eternal scattered men all over the wide earth."

Max Mueller, the comparative philologist, says concerning the common origin of speech: "We have examined all possible forms which language can assume, and we now ask, can we reconcile with these three distinct forms, the radical, the terminational, the inflectional, the admission of one common origin of human speech? I answer decidedly, Yes."

Archaeology has something to say about the Tower of Babel and its builders. Remains of towers have been excavated in many cities of Mesopotamia. Clay tablets refer to them as "ziggurats." Shrines were invariably erected at the tops of the towers. Uniformity suggests that most of them were patterned after an original.

Harper's Bible Dictionary credits Hammurabi (the Amraphel of Genesis 14:1) with starting the construction of the Tower of Babel. It was a seven-story ziggurat. Each of the lower six stories formed a platform on which the next was built. The collapse of the structure and the system it symbolized left a debasing effect upon all subsequent generations.

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UNITED NATIONS FLAG



RUSSIAN ARMS BANNER

A study of these emblems shows a shocking similarity. The Russian Arms Banner, which occupies the highest place in Soviet heraldry, is not to be confused with the Hammer and Sickle. The only picture that appears on Russia's so-called Constitution is the Arms Banner portrayed above. The United Nations was conceived in red internationalism and bears the marks of its sinful paternity.

This story does not belong only to the remote past. It is current history, reflecting evil traits that may come to the surface any time, any where. These people thought to defy God. They made no provision for Him in their plans. It was an ambitious undertaking but the seeds of destruction were present from the beginning. They started wrong!

The sin was in the motive. They said: "Let us build." The Lord said: "Let us go down." This is the Psalmist's way of saying: "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." God's humor can be as terrible as His wrath.

The men in charge of affairs at New York's famous eighteen acres are making the same mistake. The United Nations is a godless organization. Not once has God been consulted, His Word read or prayer offered in connection with its program. The nearest approach to religion found anywhere in the setup is the completely nude figure of Zeus.

★ ★ ★

PROPAGANDISTS for the United Nations like to picture their organization as an evolution starting with the signing of the Atlantic Charter (1941), the Washington Declaration of 26 nations (1942), the Moscow Declaration

(1942), Dumbarton Oaks Proposals (1944), the Yalta Conference (1945), the Committee of Jurists (1945) and finally the San Francisco Conference of the same year.

But back of these external developments was a group of determined men, carefully planted and hidden, moving

READERS

Please Take Note!

The article beginning on the previous page is a three-thousand word abridgement of a 20-thousand word book by the same title — *"The U.N., A Tower of Babel."*

Dr. Winrod wrote his manuscript after a trip to United Nations headquarters, accompanied by an expert photographer, during which time pictures of extraordinary importance were taken. Some of these have been reproduced as illustrations in the book.

"The U.N., A Tower of Babel" is printed on high grade enamel paper, in colors, pages 9 by 12 inches, bound in rich blue overlapping covers, large readable type, illustrated. (Price \$1.00 postpaid.)

stealthily toward the setting up of a world system with themselves in control.

On August 14, 1941, during a conference at sea, Roosevelt and Churchill issued a statement of eight principles, as an objective toward which enlightened peoples should strive. World War II was then in progress. Germany had attacked Russia a short time earlier.

The Lend Lease scheme, which placed an unprecedented tax burden on the American people, was already in operation. Soviet Russia was given eleven billion dollars to save her from destruction and to build the military machine which now threatens western civilization. The idealism expressed in the Atlantic Charter vanished.

On January 1, 1942, the term "United Nations" was used for the first time when Roosevelt, Churchill, Litvinoff and Soong signed a statement called the United Nations Declaration. Representatives of 22 other countries signed it the following day. The compact provided that none of the signatories would accept separate peace with any of the Axis powers.

On October 30, 1942, the United States, England, Russia and China signed a statement called the Moscow Declaration, which anticipated the establishing of an international organization

based on the principle of sovereign equality of all nations, large and small.

On October 9, 1944 an outline of international procedure known as the Dumbarton Oaks Proposals, was released from Washington. This resulted from exploratory discussions covering several weeks by representatives of the same four powers.

On February 4, 1945 a conference convened at Yalta in the Crimea attended by Roosevelt, Churchill and Stalin. It concluded with the announcement that an agreement had been reached to call a "Conference of United Nations" at San Francisco to open April 25th of the same year.

The word Yalta is a synonym for tragedy in American governmental affairs. Alger Hiss, the convicted spy, dominated the United States delegation. Nationalist China was betrayed by deals that placed Manchuria, Korea and Outer Mongolia at Moscow's mercy. Promises previously made at Cairo by Roosevelt to Chiang Kai-shek were flagrantly violated. The Atlantic Charter was buried. American diplomacy was reduced to its most humiliating level. Stalin won at every point.

On April 9, 1945 a group of jurists representing 44 countries met in Washington and after several days submitted a statute for setting up an International Court of Justice.

On April 25, 1945 the United Nations Conference on International Organization opened at San Francisco. The manner in which Alger Hiss maneuvered things from behind the scenes at this gathering is noted by the following incident:

Edward R. Stettinius was at the time Secretary of State and ostensibly leader of the American delegation. But Hiss arranged for Dalton Trumbo, a Hollywood writer, to be constantly at Stettinius' elbow and write all of his speeches.

Trumbo later became one of the "Hollywood Ten" who defied the Committee On Un-American Activities by refusing to state whether he was a member of the Communist Party. He was convicted of contempt of Congress and served a prison sentence. No wonder that Professor deMadariaga, an exile from Spain and a former Spanish Communist leader, says: "The United Nations bore upon its brow, from the beginning, the mark of Moscow."

★ ★ ★

THE UNITED NATIONS was spawned in the international Communist movement. The fact that one part of the plan went askew, causing the war in Korea to be called a United Nations ac-

tion, does not bring into question its red motivation or over-all Communist objective. Everything possible has been done to save the red armies from defeat, even to removing General Douglas MacArthur.

Throughout the Korean War, Arkady A. Sobolev has held one of the most powerful posts in the United Nations, as Minister of War, Communications and Information. All movements of troops and war materials have to be reported to him in advance. Sobolev is a Moscow Communist and operates at top level in the program of world revolution.

This suggests something of the handicap under which American boys have been compelled to fight. How could they hope to win, with their officers ordered to report all operations to Moscow's Sobolev? General MacArthur's protest that there is "no substitute for victory" naturally fell upon deaf ears.

New York's Tower of Babel has been, from the beginning, a nesting place for spies and a refuge for Communists. The Senate Internal Security Subcommittee brought this fact into focus under the able direction of Senator Pat McCarran who directed the taking of testimony.

The interrogation was, of course, confined to persons of United States citi-

zenship. Answers given by numerous witnesses left no doubt that American reds had been planted in strategic positions throughout the United Nations organization.

Frank Carter Bancroft, documents editor in the Department of Conferences and General Sessions, when asked whether he would regard Communists as "enemies of the United States," refused to answer.

Joel Gordon, chief of the Current Trade Analysis Section, when asked if he had ever engaged in espionage, refused to answer on the ground that his reply might incriminate him. He also refused to answer the question whether he had taken a trip to Soviet Russia.

Stanley Graze, of the Technical Assistance Administration, refused an answer to the question whether he knew Alger Hiss. Graze, when asked if he was presently engaged in espionage against the United States, declined to answer.

Jack S. Harris, Political Affairs Officer of the Department of Trusteeship angrily shouted "yes" when asked if he had been loyal to the United States as a member of the Office of Strategic Service during World War II. But when asked if he was a Communist Party member at the time, dodged the question by pleading possible self-incrimination.

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Alfred J. Van Tassel, Assistant Administrator of the Division of Economic Security and Development, asked if he thought our government should tolerate Americans engaged in subversive activities to use the United Nations as a base for operations, evaded the question by attacking the Committee and charging that "you are causing resentment on the part of other internationalists."

Asked if he had ever engaged in subversive activities, Van Tassel avoided the question by protesting that "I have always been a good citizen" but when asked point blank if he had been a member of the Communist Party, fell back on the excuse of the Fifth Amendment to refuse a "yes" or "no" answer.

Mrs. Peter Guest, wife of an editor in the Documents Control Division, refused to confirm the Committee's question that she is a half-sister of Robert G. Thompson, convicted Communist leader, now a fugitive from justice. She refused to state if she was a Communist Party member.

Helen Kagen-Pozner, translator in the Russian reporting section, asked "if you were not a Communist, would you feel ashamed to admit that you are not a Communist," refused an answer on grounds of the Fifth Amendment.

Herman Zap, training officer in the Technical Assistance Administration refused to say whether he had ever been engaged in subversive activities against the United States, but declared that he was not "now" so engaged.

Another notorious red whose activities were brought to light was Irving Kaplan of the Department of Economic Affairs. He was first exposed by Elizabeth Bentley, the Communist courier. His case held special interest because it revealed a channel through which a steady stream of Communists were placed on the United Nations payroll.

David A. Weintraub, a former associate of Alger Hiss in the State Department, was found to be the contact man. The record shows, for instance, that he was instrumental in arranging an assignment for Owen Lattimore to spend some time in Kabul, Afghanistan, an espionage center near the Russian border. Lattimore is now awaiting trial as an alleged Soviet agent.

Weintraub was forced to resign his \$14,500 a year position as director of the Department of Economic Stability and Development. He was at the time described by press dispatches as "Polish born," but is, in reality, a Polish Jew. The spies so far exposed have been predominantly the same racial cast. This explains why the Senate Internal Security Subcommittee and other governmental agencies doing similar work are so vigorously opposed.

The foregoing exposure does not profess to be complete. It barely touches the outer fringe of red subversion inside the United Nations structure.

★ ★ ★

THE MAN who wrote the first draft of the United Nations Charter was a Russian-born Jew by the name of Leo Pavolsky. He was at the time an official in the State Department. Pavolsky was born in Pavlograd, Russia in 1893 and became a naturalized citizen after arriving in the United States.

Closely associated with him was Alger Hiss who was later appointed head of the Office of Special Political Affairs in the State Department. In this position, Hiss was given the responsibility of directing all American affairs relating to the United Nations. They worked side by side at San Francisco.

The creators of the new internationalist system knew that the Government of the United States would have to be altered and revised to fit a different pattern if the United Nations was to succeed. A conflict, reaching down to fundamentals, was observed. Like an attorney searching for a loophole in a contract, these men combed the Constitution for encouragement. They knew that American sovereignty would have to be drained off to accomplish their purposes.

They finally pinned their hopes on the second paragraph of Article VI which reads as follows: "This Constitution, and the laws of the United States which shall be made in pursuance thereof; and all treaties made, or which shall be made, under the authority of the United States, shall be the supreme law of the land."

This brings to attention the prominent place that treaty making with other countries occupies in connection with our Government. A treaty, approved by the United States Senate, becomes the Law of the Land and supersedes all federal, state and even local community laws.

A provision was therefore written into the United Nations Charter giving the organization authority to negotiate treaties with all nations. By this maneuver, a way was found for placing shackles upon the American people, looking forward to eventually pulling their Government down to the level of a socialist state.

At first glance this may seem like something remote, but a little study will convince one that it comes close to every American fireside. Scores of treaties have been written by the United Nations ready to be introduced before the Senate which, if approved, will place fatal obligations upon our national Government. Some have been already introduced. Fortunately, ever increasing numbers of straight-thinking Americans now alert to the danger are making their demands known to members of the Senate.

These treaties effect every department of human existence — religion, education, health, labor, politics, finances, agriculture, communications, business, industry, etc. The plan is to bring every human being on the face of the earth under one system of control.

Among the most sinister proposals yet made in treaty form is the so-called "Genocide Convention," now pending before the Senate. Exponents who hoped originally to rush it through in rubber stamp style found themselves stymied by organized patriotic sentiment. Members of the Senate Foreign Relations Committee refused to be hurried. Hearings were held in March 1951 but the "Convention" is still resting in committee.

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The word "Genocide" is of recent origin and does not appear in any dictionary. It was coined primarily for use in making criticism of the Jewish people a crime. The treaty provides that "mental harm" is sufficient to warrant arrest and prosecution.

If the Senate should ratify this treaty, an American citizen who discussed the Jewish complexion of Communism, could be transported to Tel Aviv, Jerusalem, Moscow (or whatever place the International Court might designate), and be made to stand trial. If condemned, he would have no appeal to any American court. He would be at the mercy of internationalists.

Another equally dangerous proposal, currently propagandized by all United Nations agencies is the "Universal Declaration of Human Rights" (an international F.E.P.C.). If voted into law under the treaty clause of our Constitution, it would strip Americans of their inalienable rights by substituting an entirely new and revolutionary code. The right of religious liberty, free speech and free press would be limited. Our citizens would wake up to find themselves in a strait jacket.

It is a paradoxical fact that ratification of the United Nations treaty by the Senate in July 1945 was an illegal act. The United States became a part of the organization by an illegal operation.

American courts have always held a treaty to be a contract between this Nation and some other nation. *The United Nations was not a nation!*

In 1952 Senator John W. Bricker of Ohio, supported by 59 other members of the Senate, introduced a bill to amend the Constitution in a way to prevent catastrophe through collaboration with the United Nations. It was favored in the Senate Judiciary Committee by a 10 to three vote. But the move was blocked by Harry Truman and Dean Acheson. The bill was reintroduced in the Eighty-third Congress and is presently a subject of debate.

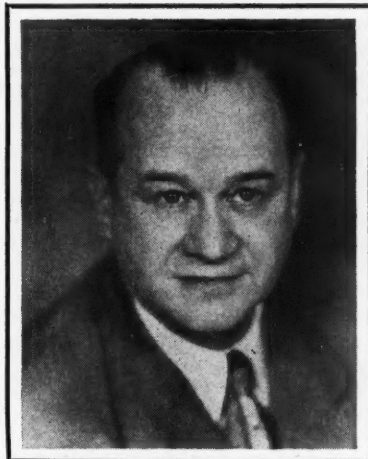
During the course of public hearings on the "Bricker Amendment" in 1952, Professor Chaffee of Harvard and others, took the position that such a proposal was a reflection on the Senate. Other witnesses denied this to be the case and pointed out that because the duties of Senators have become so enlarged they could not possibly read all the treaties upon which voting is required.

Thereupon Senator McCarran made the following statesmanlike utterance which produced a cry of anguish among one worlders everywhere:

"You gentlemen need not be concerned about this matter. We Senators want a Constitutional Amendment to protect us as well as the American people, and I am compelled to admit here, publicly, that I have been so busy that I have voted for a number of treaties that I had never read. And if I had known how these provisions of the United Nations Charter were going to be used to make domestic laws, I never would have voted for the U.N. Charter."

And then he added, "I am sure I will regret to my dying days that I ever voted for the United Nations Charter."

★ ★ ★



STATE SENATOR Jack B. Tenney (whose picture appears above) has served several years, with distinction, as Chairman of the Joint Fact-Finding Committee On Un-American Activities of the California Legislature.

Investigations conducted under his direction, coupled with voluminous Committee reports exposing subversive groups and individuals, have proved of real value in restraining evil forces bent upon our Country's destruction. He has earned for himself the reputation of being an honest and upright public servant ... one of the great Americans of our generation.

Guided by the humanitarian principle of "giving the other fellow the benefit of the doubt," Mr. Tenney carefully avoided saying or doing anything that

WHAT should be done?

Zeus should be junked.

Prayer in the name of the Lord Jesus Christ should be offered at every business session the same as in the United States Congress.

The Bricker Amendment should be adopted.

United Nations officials entering American shores should be denied diplomatic immunity.

The organization should be shorn of its military and police authority and reduced to a place for round table discussions, enjoying only advisory power.

ZIONISM AND COMMUNISM

might connect the Jewish people with an organized program of subversion.

Although constantly bumping into members of this racial group as Communist and Zionist leaders, he was for a long time reluctant to admit (even to himself) that a *plot* of international proportions could be laid in Jewry.

Six years ago, he permitted the following to be inserted in his annual report to the California Legislature:

"The same psychological sense of frustration and guilt found in every Communist, spurs the ignorant non-Communist to seek a scapegoat. Character assassins, in search of evidence for vicious smear material, have little compunction in resorting to inventions. Generations of character assassins have built a vicious series of libels against

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the Jews; sinister men in contemporary life have not hesitated to supply libels allegedly from another age to bolster vicious attacks upon the Jewish people."

This statement, handed to him from a source that he regarded as dependable, followed a subtle propaganda line designed to confuse public thought and obscure facts regarding the true character of the international red menace.

Mr. Tenney tells in some of his writings how he tried to pacify west coast Jewish groups who came to him with their demands. Refusing to be satisfied with anything less than complete domination of himself and his Committee, they deliberately published false statements to goad him into positions where he would be placed at their mercy.

By degrees, the pattern of world revolution exposed in his new book, "Zion's Fifth Column," began to emerge before him — as much as he hated to admit the facts. He has now placed the pieces together in a complete mosaic.

ZION'S FIFTH COLUMN

Let the reader carefully digest the following quotations from the Introduction to "Zion's Fifth Column" ...

"Zionism may be said to be as un-American as Communism or Facism. In its political racism it patterns Nazism. In the United States Zionism threatens not only the American people as a whole, but American Jewry in particular ...

"A network of Zionist espionage and propaganda organizations operate within the United States and throughout the world, spying on Jews as well as Gentiles, and propagandizing both. American Jewry is exploited continuously, contributing tens of millions of dollars annually for the support of multitudinous agencies whose budgets rival governmental bureaus.

"Criticism of organized Jewry is always countered by the cry of *anti-Semitism*. The appearance of this book will be greeted with the same cry. The admitted fact that Zionism is strictly political and economic will not, in the least, deter the *Anti-Defamation League* from countering with name calling based on religious and racial implications.

Zionism, like Communism, is an international menace.

"The general public knows little or nothing of organized Jewry, its purposes and operations. Jewish groups, such as the *American Council for Judaism*, who oppose the un-American activities of the Zionists and their agencies, receive scant publicity through the ordinary channels of communication. American Jews, such as Rabbi Elmer Berger, have little opportunity to inform either the public in general or American Jewry in particular concerning the stand of patriotic American Jews on the subject of Zionism and its operations ...

"This book would have to be written whether the organizations involved were composed of Swedes, Irish or English, just as books had to be written about the Italians in Facist Italy, the Germans in Nazi Germany, and the Russians in the Soviet Union ...

"It is to be hoped that the organizations dealt with in this work will attempt to answer on the basis of the issue involved, if, indeed, they have answers. They must know by now that the threadbare charge of *anti-Semitism* is not quite as effective as it once was. It will not now even suffice for a smoke screen.

"The American people are beginning to ask questions and they are beginning to demand answers. They are not to be satisfied with name calling."

KHAZAR ZIONISTS AND COMMUNISTS ARE NOT JEWS

After reviewing pertinent facts of Jewish history, Mr. Tenney shows the background from which the modern Communist and Zionist movements emerged. He refuses to admit that the sources which spawned them were even Jewish. He makes a point that Jews of the Herzl Lenin type were in reality descendants of an Oriental Kingdom known in ancient history as the Khazars.

"A war-like people, the Khazars settled in eastern Europe and, by continuous and successful conquests, expanded their territories to include the greater portion of eastern Europe west of the Urals and north of the Black Sea. Near the close of the Eighth Century the Khazar nation was converted to Judaism. Henceforth only a Jewish

King might occupy the Khazar throne and Judaism became the state religion.

"Yiddish is the language developed by the descendants of the Jewish Khazars, and it is not the Hebrew of Judaism," continues the quotation. "It is a jargon of many languages but it is not a language in itself. Corruptions of German, Polish and Russian words were added to the Khazar language, using the Hebrew alphabet adapted by the Khazar King who was first converted to Judaism. Hebrew was developed more than twenty-five hundred years before Yiddish, and is further proof that the Jews of eastern Europe and the ancient Jews of the Holy land have no ethnic relationship.

"Yiddish was carried to other Jewish populations throughout the world by the Yiddish speaking Jews who emigrated from eastern Europe. Beginning in 1890 the descendants of the Khazar Jews started a great emigration. Within twenty-four years three-and-a-half million had left Eastern Europe of whom 1,650,000 emigrated to the United States. Americans tacitly accepted Yiddish and the descendants of the Khazar Jews as representatives of Judaism — lineal descendants of Abraham."

The secret schemes and methods used by this racial mixture in attacking the Christian institutions of the western world are mercilessly exposed. Their organizations are named. The spotlight is placed upon their leaders. The American people are warned what to expect unless certain measures are quickly taken to cope with the situation.

★ ★ ★

A NEW TREND in American foreign policy is being noted which many view with satisfaction. Whereas the Truman Administration was completely subservient to Zionism and conciliatory toward Communism, the present State Department seems to appreciate the importance of millions of Islamic peoples, standing like a bulwark against the red tide, the full length of the Soviet borders.

John Foster Dulles spent several days, last May, visiting Near East countries. Reporting to the Nation by radio, upon his return, he said Arabs were "more fearful of Zionism than of Communism" ... and that his Administration wished to cultivate friendly relations with both Arabs and Jews in the Near East.

Time magazine quoted Dulles as having told government officials in Lebanon that "the Jews as a whole had voted against him in the 1949 New York senatorial race (Herbert Lehman was his opponent) and generally against Ike in 1952."

ZION'S FIFTH COLUMN

BY SENATOR JACK B. TENNEY. The underneath side of Zionism and Communism turned up for public examination. The activities and ramifications of B'nai B'rith, the Anti-Defamation League and similar organizations brought to light. Facts, breath-taking facts, which the American people need to know. PRICE \$1.00 OR SIX COPIES \$5.00 POSTPAID. Defender Publishers ... Wichita, Kansas.

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A SPLENDID YOUNG MAN

Sermon Of The Month

T. DeWitt Talmage

One thing thou lackest.—Mark 10:21.

THE YOUNG MAN of the text was of a splendid nature. We fall in love with him at the first glance. He was amiable, and frank, and earnest, and educated, and refined, and respectable, and moral, and yet he was not a Christian. And so Christ addresses him in the words that I have read to you: "One thing thou lackest."

I suppose that that text was no more appropriate to the young man of whom I have spoken than it is appropriate to the great multitude of people in this audience tonight. There are many things in which you are not lacking. For instance, you are not lacking in a good home. It is, perhaps, no more than an hour ago that you closed the door, returning to see whether it was well fastened. The younger children of the house already asleep, the older ones, hearing your returning footsteps, will rush to the door to meet you. And when the winter evenings come, and the children are at their lessons, your wife is plying the needle, and you are reading a book or the paper, you will feel that you have a good home.

Neither are you lacking, my friends, in the refinements and courtesies of life. You understand the polite phraseology of invitation, regards, and apology. We all understand the proprieties of everyday life and the proprieties of Sabbath life. Neither are you lacking in worldly success. You have not made as much money as you would like to make, but you have an income. While, tonight, there are thousands of men with hunger tearing at the throat with the strength

of a tiger's paw, not one of you is hungry.

Neither are you lacking in pleasant friendship. You have real good friends. If the scarlet fever should come tonight to your house, you know very well who would come in and sit up with the sick one; or, if death should come, you know who would come in and take your hand tight in theirs with that peculiar grip which means, "I'll stand by you," and after the life has fled from the loved one, take you by the arm and lead you into the next room, and while you are gone to Greenwood they would stay in the house and put aside the garments and the playthings that might bring to your mind too severely your great loss. Friends! You all have friends.

Many of you have been supporters of religion and have given more to the cause of Christ than some who profess His faith. There is nothing that would please you more than to see your son or daughter standing at the altar of Christ, taking the vows of the Christian. It might be a little hard on you, and might make you nervous and agitated for a little while; but you would be man enough to say: "My child, that is right. Go on. I am glad you haven't been kept back by my example. I hope some day to join you."

A man out yonder says: "I am a sinner." You respond: "So am I." Someone says: "I believe that Christ came to save the world." You say: "So do I." Looking at your character, at your surroundings, I find a thousand things about which to congratulate you; and yet I must tell you in the love and fear

of God, and with reference to my last account: "One thing thou lackest."

HAPPINESS LACKING

You need, my friends, in the first place, *the element of happiness*. Some days you feel wretched. You do not know what is the matter with you. You say: "I did not sleep last night. I think that must be the reason of my restlessness;" or, "I have eaten something that did not agree with me, and I think that must be the reason." And you are unhappy.

Oh, my friends, happiness does not depend on physical condition. Some of the happiest people I have ever known have been those wrapped in consumption, or paralyzed with neuralgia, or burning with the slow fire of some fever. I never shall forget one man in my first parish, who, in excruciation of body, cried out: "Mr. Talmage, I forget all my pain in the love and joy of Jesus Christ. I can't think of my sufferings when I think of Christ."

There are young men in this house tonight who would give testimony to show that there is no happiness outside of Christ, while there is great joy in His service. There are men who have not been Christians more than six months, who would stand up tonight, if I should ask them, and say that in those six months they have had more joy and satisfaction than in all the years of their frivolity and dissipation.

Go to the door of that gin-shop tonight, and when the gang of young men come out, ask them whether they are happy. They laugh along the street, and they cheer, and they shout; but nobody has any idea that they are happy.

I could call upon the aged men in this

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house to give testimony. There are aged men here who tried the world, and they tried religion, and they are willing to testify on our side.

I went into the room of an ancient relative not long ago — his eyesight nearly gone, his hearing nearly gone — and what do you suppose he was talking about? The goodness of God and the joys of religion. He said: "I would like to go over and join my wife on the other side of the flood, and I am waiting until the Lord calls me. I am happy now. I shall be happy there."

What is it that gives that aged man so much satisfaction and peace? Physical exuberance? No; it has all gone. Sunshine? He cannot see it. The voices of friends? He cannot hear them. It is the grace of God, that is brighter than sunshine and that is sweeter than music.

If a harpist takes a harp and finds that all the strings but one are broken, he does not try to play upon it. Yet here I will show you an aged man, the strings of whose joy are all broken save one, and yet he thrums it with such satisfaction, such melody, that the angels of God stop the swift stroke of their wings, and hover about the place until the music ceases. Oh, religion's "ways are ways of pleasantness, and all her paths are peace." And if you have not the satisfaction that is to be found in Jesus Christ, I must tell you, with all the concentrated emphasis of my soul: "One thing thou lackest."

USEFULNESS LACKING

I remark again that you lack *the element of usefulness*. Where is your business? You say it is No. 45 such a street, or No. 260 such a street, or No. 300 such a street. My friend immortal, your business is wherever there is a tear to be wiped away or a soul to be saved.

You may, before coming to Christ, do a great many noble things. You take a loaf of bread to that starving man in an alley; but he wants immortal bread. You take a pound of candles to that dark shanty. They want the light that springs from the throne of God, and you cannot

take it because you have it not in your own heart.

There are people here tonight of high social position, and large means, and cultured minds, who, if they would come into the kingdom of God, would set the city on fire with religious awakening. Oh, hear you not the 1,500,000 voices of those who in these two cities are dying in their sins? They want light. They want bread. They want Christ. They want heaven. Oh that the Lord would make you tonight a flaming evangel.

As for myself, I have sworn before high heaven that I will preach this Gospel as well as I can, in all its fullness, until every fiber of my body, and every faculty of my mind, and every passion of my soul are exhausted. I ask no higher honor than that of dying for Him who died for me. But we all have a work to do. I cannot do your work, nor can you do my work.

God points us out the place where we are to serve, and yet are there not people in this house who are thirty, forty, fifty, and sixty years of age, and have not begun the work for which they were created? With every worldly equipment, "one thing thou lackest."

PERSONAL SAFETY LACKING

Again, you lack *the element of personal safety*. Where are those people who associated with you twenty years ago? Walk down the street where you were in business fifteen years ago, and see how all the signs have changed. Where are the people gone? How many of them are landed in eternity I cannot say, but many, many.

A few days ago I went to the village of my boyhood. The houses were all changed. I passed one house in which once resided a man who had lived an earnest, useful life, and he is in glory now. In the next house a miser lived. He devoured widows' houses, and spent his whole life in trying to make the world worse and worse. And he is gone.

Oh, my friends, I commend to you this religion as the only personal safety. When you die, where are you going?

When we leave all these scenes, upon what scenes will we enter? When we were on shipboard, and we all felt that we must go to the bottom, was I right in saying to one next me: "I wonder if we will reach heaven if we do go down tonight?" Was I wise or unwise in asking that question? I tell you that man is a fool who never thinks of the great future.

If you pay money, you take a receipt. If you buy land, you record the deed. Why? Because everything is so uncertain, you want it down in black and white, you say. For a house and lot twenty-five feet front by one hundred feet deep, all security; but for a soul, vast as eternity, nothing, nothing!

Perhaps it would cost you sixty, or one hundred, or one hundred and fifty dollars to have your physical life insured, and yet free of charge, tonight, I offer you insurance on your immortal life, payable, not at your decease, but now, and tomorrow, and every day, and always. Take away my health, take away my life, take everything rather than rob me of this hope, this plain, simple hope which I have in Jesus Christ my Lord. I must have this robe when the last chill strikes through me. I must have this light when all other lights go out in the blast that comes up from the cold Jordan.

GOSPEL FOR ALL CLASSES

I apply my subject to several classes of people before me. First, to that great multitude of young people in this house tonight. Some of these young men are in boarding-houses. They have but few social advantages. They think that no one cares for their souls. Many of them are on small salaries, and they are cramped and bothered perpetually, and sometimes their heart fails them.

Young man, tonight, at your bedroom door on the third floor, you will hear a knocking. It will be the hand of Jesus Christ, the young man's friend, saying: "Oh, young man, let me come in; I will help thee, I will comfort thee, I will deliver thee."

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has been hidden away. If you have not the courage to lay it on the shelf or table, take that Bible that was given to you by some loved one, take it out of the trunk and lay it down on the bottom of the chair, then kneel down beside it, and read and pray, and pray and read, until all your disturbance is gone, and you feel that peace which neither earth nor hell can rob you of.

But I apply this subject to the aged—not many here—not many in any assemblage. People do not live to get old. That is the general rule. Here and there an aged man in the house. I tell you the truth. You have lived long enough in this world to know that it cannot satisfy an immortal nature. I must talk to you more reverently than I do to these other people of my own age.

We are told to rise up and do honor to the hoary head and to those who have seen long years; and so I must speak with reverence, while at the same time I speak with great plainness. Oh, father of the weary step, oh, mother, bent down under the ailments of life, has thy God ever forsaken thee? Through all these years, who has been your best friend? Seventy years of mercies! Seventy years of food and clothing! Oh, how many bright mornings! How many glorious evening hours you have seen! Oh, father, mother, God has been very good to you. Do you feel it?

Some of you have children and grandchildren; the former cheered your young life, the latter twine your gray locks in their tiny fingers. Has all the goodness that God has been making pass before you since long before I was born—has all that goodness produced no change in your feelings, and must it be said of you, notwithstanding all this: "One thing thou lackest?"

Oh, if you could only feel the hand of Christ smoothing the cares out of wrinkled faces. Oh, if you could only feel the arm of Christ steadying your tottering steps. I lift my voice loud enough to break through the deafness of the ear while I cry out: "One thing thou lackest."

SAILING THE SEA OF LIFE

I must make application of this subject, also, to those who are prospered. Have you, my friends, found that dol-

lars and cents are no permanent consolation to the soul?

Is an embroidered pillow all that you want to put your dying head on? You have heard people all last week talk about earthly values. Hear a plain man talk tonight about the heavenly. Do you not know it will be worse for you, oh prospered man, if you reject Christ, and reject Him finally—that it will be worse for you than those who had it hard in this world, because the contrast will make the discomfiture so much more appalling?

As the hart bounds for the water brooks, as the roe speeds down the hillside, speed thou to Christ tonight. "Escape for thy life, look not behind thee, neither stay thou in all the plain; escape to the mountain lest thou be consumed!"

I must make my application to another class of persons—the poor. When you cannot pay your rent when it is due, have you nobody but the landlord to talk to? When the flour has gone out of the barrel, and you have not ten cents with which to go to the bakery, and your children are tugging at your dress for something to eat, have you nothing but the world's charities to appeal to?

When winter comes, and there is no coal, and the ash barrels have no more cinders, who takes care of you? Have you nobody but the overseer of the poor? But I preach to you a poor man's Christ.

If you do not have in the winter blankets enough to cover you in the night, I want to tell you of Him who had not where to lay His head. If you lie on the bare floor, I want to tell you of Him who had for a pillow a hard cross, and whose foot bath was the streaming blood of His own heart. Oh, you poor man! Oh, you poor woman! Jesus understands your case altogether. Talk it right out to him tonight. Get down and say: "Lord Jesus Christ, thou wast poor and I am poor. Help me. Thou art rich now, and bring me up to thy riches!"

Do you think God would cast you off? Will He? You might as well think that a mother would take the child that feeds on her breast and dash its life out as to think that God would put aside

roughly those who have fled to Him for pity and compassion. Aye, the prophet says: "A woman may forget her sucking child, that she should not have compassion on the son of her womb, but I will not forget thee."

If you have ever been on the sea, you have been surprised in the first voyage to find there are so few sails in sight. Sometimes you go along two, three, four, five, six, and seven days, and do not see a single sail; but when a vessel does come in sight, the sea glasses are lifted to the eye, the vessel is watched, and if it comes very near, then the captain, through the trumpet, cries loudly across the water: "Whither bound?"

So you and I meet on this sea of life. We come and we go. Some of us have never met before. Some of us will never meet again. But I hail you across the sea, and with reference to the last great day, and with reference to the two great worlds, I cry across the water: "Whither bound? Whither bound?" Will you live with Christ in glory, or be banished away from Him?

I know what service that craft was made for, but hast thou thrown overboard the compass? Is there no helm to guide it? Is the ship at the mercy of the tempest? Is there no gun of distress booming through the storm? With priceless treasures—with treasures aboard worth more than all the Indies—wilt thou never come up out of the trough of that sea?

Do not cheat yourself out of heaven. Do not do that. God forbid that at the last, when it is too late to correct the mistake, a voice should rise from the pillow, or drop from the throne, uttering just four words—four dismal, annihilating words: "One thing thou lackest!"

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PHILEMON

A Bible Study

Mrs. Gerald B. Winrod

THIS WONDERFUL little book, comprising only one chapter, has been called "the polite Epistle." It is couched in language courteous, gracious and sincere. Christians of our day will do well to cultivate, among themselves, the kind of a spirit which these 25 verses breathe.

Paul penned the document during his first imprisonment at Rome. It contains priceless teaching on (a) practical righteousness, (b) Christian brotherhood, (c) mutual respect and (d) the acceptance of love as a guiding principle.

The book falls into four natural divisions: (a) Greeting, verses 1 to 3, (b) the character of Philemon, verses 4 to 7, (c) the character of Onesimus, verses 8 to 21 and (d) conclusion and benediction.

I find that it was accepted by the early fathers as a valid part of the canonical Scriptures. Origin cites it as the source of knowledge regarding Onesimus — an important figure because he carried from Rome, Paul's letter to the Colossian Church. See Colossians 4:9. Tradition also says that he was appointed Bishop of Berea in Macedonia, and finally died a martyr's death.

Tertullian speaks of the brevity of the Epistle. Euserius mentions it among "the universally acknowledged Epistles of the canon." Jerome defended it

against those who objected to its canonicity on the ground that the subject was beneath the writer's dignity (the defense of a slave). Ignatius made at least one reference to it.

The Epistle to Philemon is closely associated with Colossians. Both were carried by the same bearer. The persons sending salutations are the same. Paul and Timothy are mentioned at the beginning of both. Paul is described as a prisoner in both books. Hence it follows that Philemon was written at the same time and place as Colossians, namely Rome, in about the year A.D. 64.

PAUL, A FAITHFUL FRIEND

Philemon was a man of means, the owner of slaves and a house large enough to accommodate the Colossian congregation for worship purposes. Verse 19 leaves the impression that he may have been a convert of Paul, perhaps at Ephesus, because until then the Apostle had never visited Colosse.

Onesimus, a slave who belonged to Philemon, escaped to Rome and there, under Paul's influence, was won to Christ. The two became close friends. The name Onesimus means "profitable." He proved to be a man of special talent and boundless energy.

With delicacy and affection, Paul calls Philemon "brother" in verse 7, leading up to an important request which he is about to make. "I beseech" (instead of issuing an authoritative

command), says Paul, that Onesimus be received and restored to favor. "For love's sake."

The Epistle becomes warm and personal. Paul throws the full force of his personality on the side of the new convert. He is determined to do everything in his power to help Onesimus. Here is a picture, an example, of sturdy friendship existing between two members of the body of Christ.

"Paul the aged." Paul the establisher of Churches. Paul the prisoner for the sake of Christ. He pleads for his friend! Please, Philemon, receive him — not now as a slave, but as "a brother beloved" (verse 16). "If thou count me therefore a partner, receive him as myself (verse 17)."

The Jamieson, Fausset & Brown Commentary has this to say on slavery: "Scripture does not sanction slavery, but at the same time does not begin a political crusade against it. The Word sets forth principles of love to our fellowmen which were sure in due time to undermine and overthrow it, without violently convulsing the then existing political fabric by stirring up slaves against their masters."

Paul engages in a play upon words to kindle in Philemon's heart a willingness to go "the other mile." We have noted that Onesimus means "profitable." The Apostle deliberately uses the word "unprofitable" (verse 11) to describe the slave's earlier behavior. But since accepting Christ, he is "now profitable to thee and to me."

Christ makes all things new. Onesimus has experienced a complete change. He is a different man, a new man ... and since Christ has received him, you, too, Philemon — you should also receive him!

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PAUL, A FAITHFUL SERVANT

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We see in Paul's attitude a confirmation of our Lord's evaluation of true greatness: "And whosoever will be chief among you, let him be your servant." Matthew 20:27.

Philips Brooks once said: "The happiest people in the world are those who are living for others."

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over." Not money, merely . . . but time, love and service invested will return with interest.

Look at the artist's chisel. The artist cannot carve without it. Yet imagine the chisel, conscious that it was made to carve, trying to carve alone. It lays itself against the hard marble, but has neither strength nor skill.

We can imagine the chisel full of disappointment, "Why cannot I carve?" it cries. Then the artist seizes it. The chisel is obedient to him. That obedience is faith. It opens the channels between the sculptor's brain and the hard steel. Thought, feeling, imagination, skill, flow down from the chambers of the artist's soul to the chisel's edge. The sculptor and the chisel are not two, but one; it is the unit which they make that carves the stone.

We are but the chisel to carve God's statues in this world. Unquestionably we must do the work. But the human worker is but the chisel of the great Artist. The artist needs his chisel; but the chisel can do nothing of itself.

We must yield ourselves altogether to Christ and let Him use us. Then His power, wisdom, skill, thought, love, shall flow through our soul, our brain, our heart, our fingers. That is working by faith. Paul regarded himself as a servant, an instrument in the hands of Christ, and was willing to assume a low

and debased position, knowing there was an important service to be rendered on that level.

The life that counts must toil and fight;
Must hate the wrong and love the right;
Must stand for truth, by day, by night—
This is the life that counts.

The life that counts must hopeful be;
In darkest night make melody;
Must wait the dawn on bended knee—
This is the life that counts.

The life that counts must aim to rise
Above the earth to sunlit skies;
Must fix its gaze on Paradise—
This is the life that counts.

The life that counts is linked with God;
And turns not from the cross—the rod;
But walks with joy where Jesus trod—
This is the life that counts.

PAUL, A TYPE OF CHRIST

I should like to quote Dr. Martin Luther's comment on the Philemon letter:

"This Epistle showeth a right, noble, lovely example of Christian love. Here we see how St. Paul layeth himself out for the poor Onesimus, and with all his means pleadeth his cause with his master and so setteth himself as if he was Onesimus, and had himself done wrong to Philemon. Yet all this doeth he not with force, as if he had right thereto, but he stripped himself of his right, and thus enforceth Philemon to forego his right also.

"Even as Christ did for us with God the Father, thus also does St. Paul for Onesimus with Philemon; for Christ also stripped Himself of His right, and by love and humility caused the Father to lay aside His wrath and power, and to take us to His Grace for the sake of Christ, who lovingly pleadeth our cause and with all His heart layeth Himself out for us; for we are all His Onesimus, to my thinking."

This letter is of inestimable value for showing the power of the Gospel to win and transform a poor slave and to soften harsh relations between different classes of society. By example on Paul's part, it helps make Christians more tender, gracious and considerate of one another. There is a message in this little book for each of us to take home to ourselves.

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Making The First Flag

HOW did the American Flag originate?

This is a question to which several contradictory answers have been given. Historians find it impossible to agree upon the subject. How did our forefathers happen to select the design?

It is said, without tangible evidence, that the stars and stripes in George Washington's coat of arms furnished the original idea. Others claim that the flag of Rhode Island, consisting of several stars in a blue field, adopted in 1775, suggested the arrangement which later became the Emblem of the United States. There are also other versions of the origin of the stars and stripes.

The most discussed story is that of Betsy Ross, who is said to have been asked by a committee of Congress to work out a design to be submitted for consideration. This committee is reported to have consisted of George Washington, Robert Morris, and Colonel George Ross, an uncle of Betsy's husband. These men are supposed to have called at her upholstery shop on Arch Street, in the city of Philadelphia — the place where some historians insist the first flag was made.

But through this maze of uncertainty, one fact stands out which everyone knows to be true: . . . On June 14, 1777, the Continental Congress in Philadelphia adopted the following resolution:

"Resolved, That the Flag of the United States be thirteen stripes, alternate red and white; that the union be thirteen stars, white in a blue field representing a new constellation."

One part of this resolution appeals especially to the thinking of true Americans — "thirteen stars . . . representing a new constellation." These words reflect the very soul of the Flag because they signalled to humanity a new conception in the science of government, the birth of the first Nation dedicated to the principle of personal and religious liberty.

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ROSEMEAD, CALIFORNIA



CORNING HOSPITAL GIVEN TO CHURCH GROUP

DR. J. S. SCHIRMER, whose picture appears above, proved himself to be a great humanitarian and Christian in May of this year . . . when he presented his hospital at Corning, Arkansas as a gift to the Church of God denomination.

His public statement, issued at the time, included this explanation:

"Mrs. Schirmer and I have been considering the present move for some time. Our lives and the Corning Research Hospital are dedicated to helping relieve human suffering. We wish to make sure when the years allotted to us are finished, that this institution shall continue to be guided by Christian hands. There is no question in our minds but what the Church to whom we have donated the hospital will see that it is used to the glory of God and the welfare of suffering mankind."

The *Little Rock Gazette* carried the following Associated Press dispatch from Corning on May 20, 1953:

"A \$400,000 hospital was donated to the Church of God here today. Dr. J. S. Schirmer and his wife, Helen, said the hospital was deeded to the Arkansas branch of the Church 'because we wish to make sure that it will always be used as a blessing to those who suffer.'

"Schirmer has been medical director

and his wife secretary-treasurer of the Corning Research Hospital which contains 100 beds.

"State Senator Q. Byrum Hurst of Hot Springs, who made the announcement, said Dr. Schirmer first became interested in the Church of God two or three years ago.

"The doctor was recently received into active membership. Hurst, who is executive secretary of the Church of God's Arkansas Board of Trustees, said the hospital's facilities would be expanded.

"Schirmer expects to go abroad in the interest of medical pursuits in the not distant future. The Corning Hospital was established nineteen years ago under his management."

The Church of God has headquarters at Anderson, Indiana. Dr. Schirmer has been asked to continue in charge of the reorganized institution.

★ ★ ★

THE LITTLE TOWN of Corning, located in the extreme Northeast corner of Arkansas has, during the last few years, become a Medical Mecca . . . due to Dr. Schirmer's unique labors, including the use of the famous Bacteriophage (discovered by Dr. Robert Lincoln) for

the treatment and cure of diseases heretofore regarded as being incurable.

During the last year and a half, Dr. Schirmer has added a \$200,000 addition to the hospital, including the most modern equipment available. Patients have gone there from practically every State in the Union, Canada and several foreign countries.

A large volume would be required to accommodate the testimonials of all who claim to have derived satisfactory results from using the Bacteriophage as administered by Dr. Schirmer and his assistants — results which often seem to border upon the miraculous. The following letter by Mr. Claude Harris of Tampa, Florida is a sample:

Tampa, Florida
Route 2, Box 994
January 2, 1953

Senator William E. Langer
Washington, D.C.

Dear Senator Langer:

I am taking the liberty of writing you, Senator, out of appreciation for what you have done in assisting those who are engaged in relieving pain. The stand which you have taken has helped wonderfully in the spread of knowledge so much needed by those to whom "organized medicine" seems to hold out no hope.

About six years ago I had a dry sore on my ear which persisted and never healed. I consulted a physician in Florida and he advised radium treatments, which I agreed to. After several radium treatments my ear did not heal; in fact, seemed to be getting much worse.

I then consulted a Skin and Cancer Hospital in Savannah, Missouri and they informed me that there was nothing they could do. Then I was advised to consult Dr. J. S. Schirmer at Corning Research Hospital in Corning, Arkansas which I did and began treatment February 23, 1952.

This cancerous condition had gone into the ear, was penetrating the mastoid and there were also skin cancers on my nose, face and neck. My ear was extremely sore and there was a great deal of

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bleeding. There is not now any soreness or running from the ear and it looks fine, although I have been advised that until five years have elapsed, with no recurrence, I cannot be considered fully cured.

I was admitted to the Hospital at Corning on February 23, 1952. I continued taking Bacteriophage (the Lincoln Treatment) until today. I am returning to my home in Florida, free, I firmly believe, from an ailment which could have otherwise proved fatal.

I am very thankful that I have learned of this treatment and I want to thank you again Senator, for all that you have

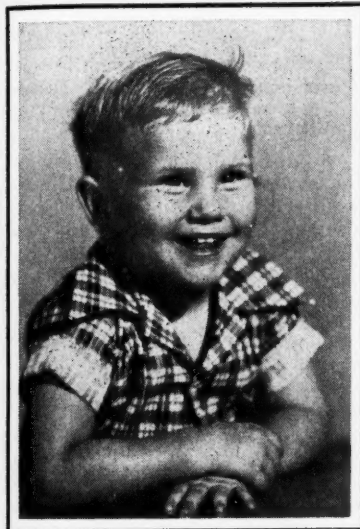
done to help suffering humanity. I also want to thank Dr. Schirmer and his staff for all that they have done for me.

Yours very truly,

Claude Harris

★ ★ ★

DR. SCHIRMER has written an exhaustive article explaining the scientific principles which underlie the Bacteriophage system entitled, "Bacteriophagy." This treatise appears as a chapter in the volume, "New Cures For Old Ailments" (price \$1.00, Defender Publishers . . . Wichita, Kansas).



JOHNNY LEVEROCK'S RECOVERY

A case history of a remarkable cancer cure.

JOHNNY LEVEROCK, age three years, 2001 Thirty-eighth Ave., North . . . St. Petersburg, Florida. Treated at First Palma Ceia Hospital of Tampa, Florida . . . Julian F. Baldor, M.D., physician in charge.

Admitted to hospital on October 6, 1951 suffering from a mass tumor in the abdomen cavity which had been diagnosed as malignant after an exploratory operation performed at St. Anthony's Hospital in St. Petersburg, Florida.

The chief surgeon was Francis H. Langley, M. D. and the assistant surgeon was Curtis W. Bowman, M.D. Both testified at a court case in March, verifying the facts of the biopsy report during the operation . . . that the tumor was malignant and described as symphatigonia growth attached to the posterior wall of the kidney and related to neurogenic origin.

The child's abdomen was closed and he was sent home with a prognosis of

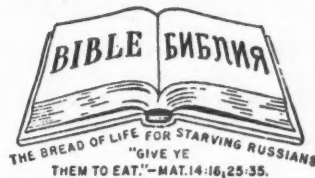
three weeks life expectancy. At the time of Johnny's admission to the First Palma Ceia Hospital his abdomen was distended to a great degree upon palpation. This mass tumor occupied the umbilical region and was the size of a medium grapefruit. There were bloody stools in the elimination. His coloring was pale and blood count was 2,300,000 red cells with 52 per cent hemoglobin.

He received treatment of glyoxylide 1½ cc intramuscularly on October 7, 1951 at the First Palma Ceia Hospital, making a recovery to the extent that at the end of the first year the mass was no longer palpable.

The accompanying picture was taken eighteen months after recovery. On May 5, 1953 Johnny sustained an accident which involved being run over by a car that fractured the left femur. During the time this fracture was being treated, the child was subjected to many check-overs by the medical staff and under the care of a specialized orthopedic surgeon who verified the absence of the mass tumor which had been present at the time the physician opened the child's abdomen and closed it without surgery.

"THE ATOMIC BIBLE FOR RUSSIA"

Experiences from his visit to Washington, and personal acquaintance with the Russian Bible Society, by Rev. Erlis Kemp.



This book is "different." It is written, not by an official of the Russian Bible Society, but an outsider, an earnest servant of Christ, a Mennonite minister of the Gospel, who had heard about the efforts of the Russian Bible Society on behalf of the needy Russian people.

But, like the Queen of Sheba, he was not satisfied with hearsay reports about the "Bibles for Russia" movement. He realized that of all the Christian people in America, the Mennonites should be the most eager and liberal to help provide Bibles for the Russians, as a token of gratitude for the great hospitality which the persecuted Mennonites had received by the Imperial Russian government, under the leadership of Alexander the First, conqueror of Napoleon.

For two centuries they lived in peace and safety in Russia, built their churches and schools, kept their religion and customs unmolested, and became prosperous in all kinds of material goods.

With this in mind, the Mennonite preacher, Erlis Kemp, wanted to get personally acquainted with this Bible movement for Russia. As the Queen of Sheba came from Ethiopia to Jerusalem, so Brother Kemp traveled from Indiana to Washington with the one great purpose, to see and hear for himself, so that he might be able to say to others "Now I Know!"

Upon his return to Indiana from Washington, he sat down and described his interesting travel experiences. His story was printed in a well-known Mennonite newspaper, and now has been published in booklet form for many more to read. Not only Mennonites, but all other Christians will benefit by reading this personal testimony by a Mennonite Christian leader. Send for your copy immediately.

The price is only 15 cents, including postage. Or enclose five three cent stamps in an envelope, with your name and address, and send to the Russian Bible Society, P.O. Box 2709, Washington, D.C.

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EDITORIALS

HERBERT LEHMAN

THERE ARE reasons for the frequent clashes which occur between Senators Joseph McCarthy and Herbert Lehman. They are often found at sword's points.

Lehman, an arrogant man and one of the Nation's most radical Leftists, is not accustomed to having his power challenged. McCarthy sees in Lehmanism a menace, which if allowed to run its course, will supplant the American constitutional system with something akin to the Soviet pattern.

One of their most heated exchanges occurred June 11th, on the Senate floor. Lehman had made a vitriolic attack a few days earlier. McCarthy called by telephone the morning of the above date to warn him that a defense was on the way. Lehman appeared extremely nervous as he entered the Senate chambers that afternoon.

McCarthy opened with a charge that his opponent was abusing the Senatorial franking (free mailing) privilege by attempting to send out 100,000 smear pamphlets on "McCarthyism" at public expense.

"I do not care how much the Senator from New York, one of the wealthiest men in the Senate, tries to smear me," he said, "but I protest his trying to do it at the expense of the American taxpayer."

It developed that Lehman had ordered his pamphlet, "Creeping McCarthyism — its Threat to Church, School and Press," printed in the customary way, at his own expense ... but wanted the Government Printing Office to do the stuffing and mailing of the envelopes. The Superintendent objected that this involved improper use of the franking privilege. McCarthy learned what was happening and decided to make it an issue.

Lehman shouted his reply across the Senate floor: "These statements are an attempt to intimidate, to frighten and to call off all those who are in disagree-

ment with the Senator from Wisconsin. It is perfectly legal to send out franked material on a subject of great interest to the people."

To which McCarthy replied: "I do not care how many Lehman's, how many Tydings, how many Daily Workers make attacks on McCarthy. I know if they were not doing it, I would not have damaged the Communist cause. All I want is that they do it at their own expense."

"The only intimidation here is the insistence that he pay for his own smear. I do not care how much material he sends out about McCarthy but I shall insist that he spend his own money to do it and not have the taxpayers pay for it."

There is a deeper reason than appears on the surface, why persons of Lehman's race mortally fear and hate McCarthy.

It is impossible to effectively oppose Communism without reaching its Jewish core. Investigators and prosecutors have on various occasions made frantic efforts (but without success) to find Christian and Gentile spies, to associate with Jewish names, hoping thereby to avoid the charge of anti-Semitism.

McCarthy has leaned over backwards to keep from offending powerful Jewish groups — even to the point of engaging 25 year-old Roy Cohn as chief investigator for his Senate investigating Committee. At the time this appointment was made, it was understood that four Christians would be given positions as assistants ... but Cohn throttled the arrangement by arranging for members of his race to serve without financial compensation.

No matter that the Senator tries to cooperate, he is unable to satiate Jewish wrath. *Lehman is Vice Chairman of the Anti-Defamation League of B'nai B'rith.*

MAX LOWENTHAL

INVESTIGATIONS conducted by the Senate Internal Security Subcommittee are bringing startling facts to light and causing those being exposed to utter shrieks of pain. Some of the most amazing disclosures so far produced, resulted late in June from the questioning of Max Lowenthal — the Jew who is credited with having turned Truman's thinking to the Left.

Although without official portfolio,

Lowenthal maintained an office in the White House. Under questioning, he admitted acquaintance with members of the Soviet spy ring exposed in 1948, including Alger Hiss.

The subcommittee asked him about his relationship with Nathan Silvermaster (another Jew), a leader of the ring. At a recent hearing, Silvermaster took refuge behind the Fifth Amendment to the Constitution when asked whether he knew Lowenthal.

It is a matter of record that Lowenthal was called before a New York grand jury investigating Communism last year. Congressman Dondero of Michigan charged at approximately the same time that the man was "a menace to the best interests of America," and held his record to be studded with incidents "where he aided and abetted Communists."

The most vicious attack ever published against J. Edgar Hoover and the FBI was released by Lowenthal two years ago, entitled, "The Federal Bureau of Investigation." Despite the fact that the book was priced at \$4.50, large quantities were mailed free to persons in position to mold sentiment against the FBI — jurists, educators, newspapermen, members of the House and Senate and others.

Senator Malone of Nevada said at the time: "All one need do is to read the book to learn that the author would like to destroy the FBI and its records of Communists, fellow travelers and deluded dupes."

Lowenthal has for years moved in and out of the world's capitals on mysterious missions for international Jewry, clothed invariably with the authority of the United States Government. George Sokolsky recently wrote a significant column about him which stated:

"In 1917, Lowenthal went on a secret foreign mission. This is what he says on the subject (in appearance before the House Committee on Un-American Activities):

"It was a confidential mission that I don't care to go into. It was only for a short time, and I never discuss that kind of Government work with anybody."

"You would imagine that in 1917 this secret mission was so terrific that it could only have been Lenin or Trotsky or somebody like that, although I was

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in Petrograd in those days and do not recall Lowenthal, whose mission must have been too important even for history."

Be it said to the credit of certain members of the present House and Senate, the power of several men of the Lowenthal type is being broken. Men of the Congress, with courage to accept such a challenge, deserve the moral support of all Christian and patriotic Americans.

J. B. MATTHEWS

MERCURY MAGAZINE, under new ownership, is a militant voice for fundamental Americanism. Its editorial staff includes Professor J. B. Matthews, one-time Communist fellow traveler and later chief counsel for the Dies Committee.

At the present time, he is also serving as Research Director of the Senate Internal Security Committee headed by Senator Joseph McCarthy. Matthews' article in the July *Mercury* entitled, "Reds and Our Churches" created a furor when three members of the Committee demanded his resignation for writing it.

The demand proved to be emotional and political since the validity of the article was not made a subject of question. Some readers registered fright over the first sentence: "The largest single group supporting the Communist apparatus in the United States today is composed of Protestant clergymen."

This is a startling statement but Matthews did not leave it dangling in mid air devoid of documentary support. *He proved it!*

The following quotation will serve to illustrate the method used in organizing and presenting his facts:

"On April 1, 1951, the Congressional Committee on Un-American Activities issued its 'Report on the Communist Peace Offensive — A Campaign to Disarm and Defeat the United States.' That report led off with the conclusion that 'the most dangerous hoax ever devised by the international Communist conspiracy is the current world-wide peace offensive.'

"One very remarkable feature of the Congressional committee's report on the phony Communist 'peace' offensive was apparently overlooked by many, including some of the committee's members. In this single volume of the Congressional Committee on Un-American Activities, four hundred seventy-one Protestant clergymen are named as participants in this phony Communist 'peace' maneuver.

"In giving the names of only four

hundred seventy-one clergymen who have attached themselves to this 'campaign to disarm and defeat the United States,' the Congressional committee was conservative. The fact is that more than one thousand Protestant clergymen have been participants in the Communist 'peace' organizations which are named in the committee's report."

Several other Communist front organizations, existing through the support of duped members of the Protestant clergy, are brought into focus in the article. Room was found in the article to print the names of scores of such Ministers, typical of a few thousand more.

Matthews places the number of Ministers associated with the Communist movement in the United States at 7,000 as compared with 3,500 school teachers. No one will deny that his indictment is a serious blow to the Protestant forces of the United States.

But he is careful to say that "the vast majority of American Protestant clergymen are loyal to the free institutions of the Country, as well as loyal to their solemn trust as Ministers of the Gospel."

On the negative side, two avenues of thought will open before the average Christian reader:

(1) The reference which he makes to an alleged "Judeo-Christian theology and philosophy" — as if there could be such a thing! Most readers will regard this as a sop, an indication of weakness, designed to keep down Jewish opposition against the writer as a penalty for opposing Communism.

The word "Judeo" used as a prefix to "Christian" makes the term a misnomer. There can be no such thing as Judaistic Talmudic Christianity. The divine Saviour, the Apostles and early Church Fathers put an end to any such line of reasoning long ago.

(2) Since the article treats only on Communist infiltration of Protestant ranks, readers will expect the author to follow the discussion with another, showing how leftist doctrines have also invaded certain areas of the Catholic Church. And Dr. Matthews will not have to leave his home city, New York, to start assembling the facts.

(*Mercury* is available on newsstands at 35 cents the copy, or by subscription at \$4.00 per year . . . 11 East 36th St, New York City.)

ALBERT EINSTEIN

"PROFESSOR ALBERT EINSTEIN'S theory of 'relativity' in mathematics may be difficult for the average person to understand but the advice he has just given to a New York school teacher to

refuse to testify at all before an investigating committee of Congress is very easy to understand. It is a preachment that amounts to the encouragement of disobedience to constitutional authority."

David Lawrence, a Washington editor and writer on topics of current interest, began a recent syndicated article with the above words. Both men are of Jewish nationality, but stand poles apart in their attitudes toward the American system of Government.

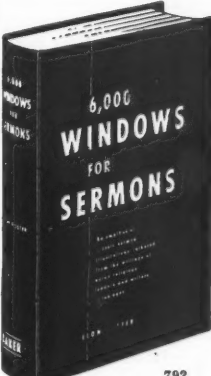
Before and since finding asylum in the United States, Einstein has been a supporter of the red movement. He symbolizes the type of international Jew responsible for the present chaos of the nations. His movements should be watched by constituted authorities.

He was among the first to write President Truman, demanding clemency for atom spies Julius and Ethel Rosenberg. His most recent support of the Communist conspiracy comes in the form of a letter to a New York High School teacher advising him and other members of the teaching profession, to refuse to testify when summoned before a Congressional committee inquiring into subversive activities.

"It is shameful," he says, "for a blameless citizen to submit to such an inquisition."

—Continued On Page 31.

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From Page 2

cure cancer deserves serious consideration by the proper authorities.

"We are convinced that a fair and unbiased test of his method is of vital importance directly and indirectly to every citizen of this Country." (end of quotation)

I have just finished reading part of an explanatory statement which precedes a seven-page article in the current issue of *Man's Magazine* on the work being done at the Hoxsey Cancer Clinic of Dallas, Texas ... in its attack against the cancer scourge which has brought so much pain and misery upon the human family. We say a fervent "Amen," to everything this editorial contains.

The article is supported by complete documentation. It is at once evident that the Author, Mr. Allen Bernard, has done his research work with meticulous care. Every sentence has been carefully weighed before being set into linotype and published. He has been very careful to give his readers exact information.

Let me help you visualize the article as a whole. I shall try to give you the over-all picture.

The opening page contains a photograph of Dr. Hoxsey seated at his desk. Near this photograph appears a reprint of his challenge, his letter of April 17, 1953, requesting an official investigation and offering to contribute twenty-five thousand dollars to charity and to close his Clinic if (and I quote) "we do not positively prove that we have cured cancer after radium, X-ray and surgery had failed."

The next page contains a large composite of nine pertinent photographs showing inside and outside views of the Clinic, office help, doctors, nurses, laboratory technicians and patients under

care. These pictures were all taken within the last few weeks.

The following explanatory note appears beneath these pictures (and I quote):

"More than 3,000 cancer victims are now being treated by the Hoxsey Clinic. A maximum charge to patients accepted is four hundred dollars regardless of the length of the treatment or their ability to pay more. Many don't have any money left by the time they get to Hoxsey but no worthy case is ever turned away because of lack of funds. During Hoxsey's several court trials patients have flocked to testify in his behalf or have sent statements attesting to their cure." (end of quotation)

Now, turning to the next two pages, we start reading case histories of several outstanding cures. Some of these reports are supported by photographs.

Here, for instance, are two pictures of Mr. H. W. Robbins, a resident of Rush Springs, Oklahoma. The first picture shows an angry carcinoma on his lip before the Hoxsey treatment was administered. The second picture shows the growth to have disappeared and the lip completely healed. Naturally Mr. Robbins is a booster and supporter of the Hoxsey method.

Then under the pictures of Mr. Robbins are two more, similar in size, of Mr. W. W. Lankford of Wichita Falls, Texas. Mr. Lankford's cancer covered a large part of the right side of his face. The picture on the left shows the growth before the Hoxsey medications were applied. The picture on the right shows only a scar where the growth had existed. Mr. Lankford is a very happy man.

Next we see a series of X-ray pictures taken at various stages, tracing the changes and final cure of Mr. J. C. Barton whose cancer was on the leg. Close to these X-rays is a photograph of Dr. D. M. Randall, chief of staff at the Clinic, shown standing beside this patient.

A large number of other photographs and case histories of cures follow as the article progresses.

It is evident that Mr. Bernard composed his article with two major thoughts in mind. First to present the theoretical approach and scientific basis of the Hoxsey system. And second to offer a series of practical demonstrations, a faithful portrayal of results. Every fair-minded reader will agree that he has made a most convincing case.

He quotes Dr. Hoxsey as saying:

"I've done everything possible to get an official investigation of my treatment. I've written hundreds of letters to Congressmen, Senators, government officials and medical authorities offering to pay all expenses of such an investigation.

"I've invited newspapers and magazines to investigate my Clinic, told them they could print anything they please about me so long as it is the truth. If I were a quack, would I lay my head down on the block and beg them to chop it off?"

Mr. Bernard was concerned to learn about the origin of the Hoxsey method, and he continues to quote Dr. Hoxsey as follows:

"My grandfather raised horses in Kentucky. One of them developed a cancerous sore and the veterinarian said there was no way to save it. But that spring the animal got well without any treatment whatsoever. The cancer just sloughed off, leaving clean scar tissue. Granddad investigated and discovered that this horse always browsed in a corner of the pasture where certain types of plants grew.

"He picked a variety of these plants and made a brew of them. He tried it on other horses that developed cancer and they all got well. Granddad got quite a reputation in Kentucky for his success in

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treating sick horses. But he never would tell anyone the ingredients of his concoction."

This concludes Dr. Hoxsey's statement about the origin of the treatment which now bears his name. It is a custom, today, to try out new medical discoveries on animals. Tens of thousands of animals from the size of guinea pigs up, are raised and sacrificed every year in carrying on medical experiments.

When, back in the middle of the last century, Dr. Hoxsey's grandfather removed cancers from the flesh of sick horses he was, in homespun style, developing a system of experimentation which modern science has since adopted.

Then later Dr. Hoxsey's father, a physician in southern Illinois, found that the treatment worked successfully on humans and accomplished wonders.

"Fantastic!" says Allen Bernard, "No more so than cancer itself or than many other things I heard and saw at the Clinic in Dallas in the course of my investigation."

When Harry Hoxsey's father died in 1919 the formula fell into his hands. He was then eighteen years old. Now, I wish to take up again, the thread of Allen Bernard's story (and I quote):

"We discussed briefly Hoxsey's colorful career. He said he always wanted to be a doctor but didn't have the means to go to college. He began treating neighbors with the formula given him by his father and later opened his first clinic at Taylorville, Illinois.

"He admitted to four arrests between 1925 and 1930 on charges of practicing medicine without a license. Three times he paid fines of one hundred dollars. Once, the grand jury refused to indict.

"What could I do?" he demanded. "Those poor people were dying, and doctors said nothing could be done for them. Every time I got an M.D. to work with me he was scared off by threats to lift his license.

"I couldn't just stand by and watch human beings die like flies when I had medicine that might save them."

And this, friends of the listening audience, is as far as I will be able to go in quoting from the article in the August number of *Man's Magazine*. I have only been able in the time available to touch the outer fringe. Let me suggest again that you pick up a copy of the magazine at your local newsstand.

Dr. D. M. Randall, chief of staff at the Hoxsey Cancer Clinic, has explained the scientific principle which underlies the system. He says that it is essentially

chemotherapy. It consists of two groups of medicine.

One is taken internally to correct the abnormal chemistry of the blood and to normalize cell metabolism. The second is a compound applied locally in external cases to stop the malignancy from spreading and to hasten elimination of the cancer cells.

Dr. Randall says: "We take blood tests and urinalysis of each patient when he enters the Clinic as well as gastric analysis if that is indicated. If these disclose evidence of any subsidiary disorder or disease, such as syphilis, which might contribute to abnormal blood condition, we use commonly accepted treatment to clear it up.

"Thus the Hoxsey Method is a combination of three main factors: internal medicine, external compounds, and supportive treatment," according to Dr. Randall.

An old adage says, "The proof of the pudding is in the eating." The virtue of the Hoxsey theory, as expounded by Dr. Randall, is in the fact that *it works*. The number of cancer cures established by pathological reports and complete documentation at the Dallas Clinic reaches into the thousands.

Before drawing this broadcast to a close, I wish to mention a book that we have published which deals at length with the Hoxsey system entitled, "New Cures For Old Ailments." The last page

of this book contains Dr. Hoxsey's famous twenty-five thousand dollar challenge. Here it is:

"I challenge the federal government, the county and state governments, the American Medical Association, or any organized group to come to the Hoxsey Cancer Clinic, and if I fail to prove that we have cured the most deadly types of cancer, after radium, X-ray and surgery have failed, I will donate \$25,000 to any charitable organization and close the doors of the Clinic forever."

This challenge was made many months ago in good faith and so far no one has accepted it — for the reason that Dr. Hoxsey is in position to prove that his institution does cure cancer. And this information will no doubt bring hope, encouragement and blessing to a vast multitude of Defender Hour listeners tonight.

In all probability there are many who will want to study into the subject at length. I can do nothing better than suggest that you send at once for a copy of the source-book "New Cures For Old Ailments." The price is \$1.00 per copy or 12 copies for \$10.00 and the Defender Hour will fill your order.

Address your letter to: The Defender Hour ... Wichita, Kansas.

This is Gerald B. Winrod thanking you for listening and until tomorrow night at this same time and through these same stations saying ... May God bless you all.



HARRY M. HOXSEY SEATED AT HIS DESK IN THE DALLAS CLINIC





## ONE MILLION ARAB REFUGEES

SENATOR WILLIAM E. LANGER

MR. LANGER. Mr. President, I submit for appropriate reference a resolution providing for an investigation of the plight of Palestinian Arab refugees, and I ask unanimous consent that I be permitted to make a brief statement in connection with the resolution.

The PRESIDING OFFICER. The resolution will be received and appropriately referred, and, without objection, the Senator from North Dakota may proceed.

The resolution (S. Res. 81), submitted by Mr. Langer was referred to the Committee on the Judiciary, as follows:

Whereas the people of the United States have historically maintained firm bonds of friendship with the people of the Arab world in our common objectives of freedom, peace, and world order; and

Whereas the people of the United States are genuinely interested in the political, social, and economic advancement of the people of the Arab world in the furtherance of our common objectives; and

Whereas the people of the United States are compassionately concerned over the plight of nearly 1 million Palestinian Arab refugees who have been displaced from their homes by military operations; and

Whereas the concern of the people of the United States over the Palestinian Arab refugees has been evidenced by the substantial contributions by the Government of the United States and by voluntary contributions by the people of the United States toward the relief of the Palestinian Arab refugees; and

Whereas the masters of the Kremlin have not only failed and refused to assist the Palestinian Arab refugees, but are plotting to create chaos throughout the entire Middle East; and

Whereas this diabolical plot, buttressed by false propaganda and intrigue, is designed to disrupt the amicable relations between the American peo-

ple and the people of the Arab world and to advance the aims of the world Communist conspiracy: Now, therefore, be it

Resolved, That the Committee on the Judiciary, or any duly authorized subcommittee thereof, is authorized and directed to conduct an immediate, thorough, and complete study, survey, and investigation of—

(1) the plight of the Palestinian Arab refugees and the measures which have been taken to assist them;

(2) the efforts of the Communists to exploit the plight of the Palestinian Arab refugees in order to advance the aims of the world Communist conspiracy; and

(3) methods and plans for improving and making more effective governmental and intergovernmental programs of assistance to the Palestinian Arab refugees.

The committee shall report to the Senate from time to time the results of its study, survey, and investigation, together with such recommendations as it deems appropriate to the accomplishment of the purposes of this resolution.

Mr. LANGER. Mr. President, international Communism feeds on human suffering and human suffering knows no political boundaries.

These truths are evident in the situation in the Middle East where there are today some 1 million Palestinian Arab refugees who have been displaced from their homes by military operations ...

Human suffering has always found a warm response in the hearts and minds of the American people. In this particular instance, our instinctive humanitarian impulses to help suffering humanity are fortified by the strategic and economic importance of the Middle East which is even at this moment being bombarded by the poisonous propaganda of world communism.

At this point, Mr. President, I ask unanimous consent to have printed in the body of the Congressional Record as a part of my remarks, an address given by Edwin N. Locke, Jr., former regional Ambassador in the Near East delivered at a recent banquet of the American Friends of the Middle East, held in New York City:

*There being no objection, the address was ordered to be printed in the Congressional Record, as follows:*

"It is not entirely unknown that my views as to what the United States should be doing in the Near East do not coincide with those of the Department responsible for the conduct of our foreign relations. Thus I gladly avail myself of this opportunity—I am not at all reluctant about it—to present publicly to you, and through you, I hope, to many others similarly interested and anxious, my own appraisal of the situation and the remedies so urgently required.

"Differences of opinion can be a sign of good health and vitality, but when a certain course is persisted in, year after year, in the face of calamity after calamity and despite increasingly clear signals of disaster ahead, is this not evidence enough that something is badly wrong and that prompt changes should be made? At such a point, is it not sound and prudent to stop and take a fresh look, to consider a new policy, a new approach? ...

"I see no reason to be reticent about the Near East. We no longer have the time or the margin of safety for that. We must present the facts as we see them. President Eisenhower, in his splendid inaugural address, stated that one of the virtues most cherished by free peoples was the love of truth. I cannot do less than emulate the highest authority in the land.

"I shall start, therefore, by saying a truthful but most unwelcome thing. I shall start by saying that we are rapidly losing the cold war in the Near East. We are losing it in the very heart of the area—the Arab states. And if we do much more losing there, we shall sud-

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denly find ourselves engaged in a full-scale shooting war. This is not a matter of opinion. It is a plain and simple and all-too-disturbing fact.

"Let us look at the principal trouble spots.

"First, and before all, relations between Israel and her Arab neighbors are about as bad as they can be short of war ... Even the city of Jerusalem, so revered by Christian, Jew, and Moslem, is divided into two parts by a 50-foot strip of no-man's land. Most of the old city with such shrines as the Holy Sepulchre is on the Arab side. Most of the new city is held by the Israelis. But there are frequent violations of the armistice lines in both directions. Shootings are not uncommon and death is not a rarity. There is no trade across the lines, for the Arabs maintain a complete blockade.

"The Arab refugees who fled from Palestine at the time of the fighting are insisting more vehemently than ever on the right to go back to their homes and farms and shops. And for those who may not choose to return they claim fair compensation for losses suffered and possessions left behind. Yet Israel has neither the space nor the resources with which to meet these demands, so the bitterness and tension on both sides grows and deepens.

"Jew fears Arab, and Arab fears Jew. Neither side has any confidence in the other, and each asks constantly for arms.

"Is that winning the cold war in the Near East?

"Trouble spot No. 2 is the Arab refugee population and the United Nations agency established to help them.

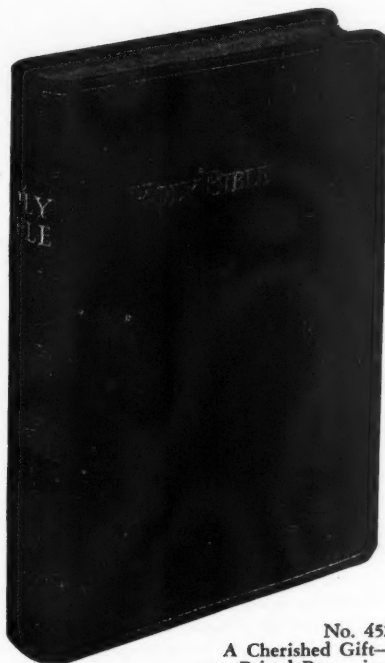
"There are one million of these refugees. They are now in their fifth year of homelessness. Such meager resources as they may have had in the beginning are now gone and most of them are completely destitute. Today there are no less than 870,000 receiving rations, and this figure is growing steadily. Two years ago there were 830,000 refugees on the ration rolls, a year ago 851,000 and by 1954 it is not unlikely that a total of 900,000 will be dependent on this type of charity for sheer survival.

"Some months ago, after personal visits to a large number of refugees in camps and elsewhere, I said in a statement to the press that I considered their situation more serious than it had ever been before. I added: 'Their morale, that precious spirit of courage and confidence which enables mankind to en-

sure so much, is failing. The refugees are inclining toward despair and extreme solutions.' Today I would repeat that statement, and with increased emphasis ...

"I come now to the third broad problem. General conditions of life for the great mass of people throughout the

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## [11] CHAPTER 11 The Tower of Babel

AND the whole earth <sup>1</sup>was of one <sup>1</sup>language, and of <sup>2</sup>one speech.

2 And it came to pass, as they journeyed <sup>3</sup>from the east, that they found a plain in the land of <sup>4</sup>Shi'nār; and they dwelt there.

mLuke 3:36  
n 1 Chr. 1:19  
1 Heb. 11p  
2 Or, few words  
3 Or, eastward  
2281→  
4 Or, come  
5 Bake, rather

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Near East are at a low level. Incomes often do not provide even the bare necessities for survival. Disease is common, education uncommon ...

"As these months of fumbling and inaction go by, and as the people of the Arab States learn more of their apparently hopeless lot in life and of what better conditions are coming to pass in other parts of the world, a burning sense of resentment and revolt possesses them. Like the refugees they incline toward extreme solutions.

"Is this something we can ignore as of no great importance in the cold war?"

"There is a fourth source of trouble. It is the deep suspicion and hostility with which the Arabs look upon the British and the French. Most Arab countries have only recently achieved their independence, and in most cases they achieved it from either France or England. They are supersensitive regarding even the most inconsequential aspects of their national sovereignty.

"It should not be so surprising then, when we see the Arabs take such an absolute and uncompromising position against the continuance of British troops in the Suez Canal Zone. There are also British troops and British airfields in Iraq and Jordan, about which we hear less but which are nonetheless strongly resented and opposed. The French position in North Africa with its large Arab population is similar and is followed with equal interest, sympathy, and support by Arabs everywhere ...

"Three things are needed and needed at once; hope, talent, and an idea.

"It is the Arab peoples who need the hope. They have believed uniquely in the United States, in its ideals and principles, for a hundred years or more. They still retain a residue of confidence in us, but under the torrent of our mistakes in the Near East since World War II this confidence is fast being eroded away. In a final effort of faith they are looking to the new administration in

Washington to demonstrate that the old virtues still run strong in America.

"On the first occasion, therefore, in the next few weeks, I urge that President Eisenhower, no one less, express publicly in short and simple terms our love and admiration for the Arab peoples, our understanding of their problems, and our keen interest in doing all that is reasonably within our power to bring about just and enduring solutions. The President's voice would come at the eleventh hour, but psychologically it would work wonders. Such a lift in morale is essential, if the Arabs are to hold the line while a new effort is being organized.

"I have said that hope is needed by the Arabs. The talent is needed by the United States. We have been sending to the Arab nations in recent years — and there are some notable exceptions — third and fourth rate men. Is it a wonder that the results are as poor as they have been?"

"We have concentrated our talent largely in Europe, with rather good effect to be sure, but meanwhile the Near East has nearly slipped away from us. Extensive changes in personnel must be made both in Washington and in the field. Provide the talent and the job can be done. In times of stormy weather such as these I think of the famous lines of J. G. Holland entitled 'Wanted':

God give us men. The time demands  
Strong minds, great hearts, true faith, and  
willing hands;

Men whom the lust of office does not kill;

Men whom the spoils of office cannot buy;

Men who possess opinions and a will;

Men who have honor; men who will not lie;

Men who can stand before a demagog

And damn his treacherous flatteries without  
winking;

Tall men, sun-crowned, who live above the fog  
In public duty and in private thinking.

"I have spoken of hope and of talent. Here then, is the idea I offer. Since the economic side of life is of high importance to a sound and happy future in the Near East, I propose that the United States sponsor the formation of an Arab

Reconstruction Union, whose purpose would be the vigorous and coordinated economic development of the Arab States with special emphasis on the regional aspects ...

"Surely this is a time when new hands must set a new course, when skill and courage will be needed to steer us through the dark waters to the brighter days beyond."

Mr. LANGER. Mr. President, stability and security cannot possibly be maintained in the vital Middle East area of the world with approximately a million hungry, disillusioned, and embittered human beings, who are the objects of communistic propaganda designed to disrupt every semblance of order. The resolution which I have just submitted directs the Committee on the Judiciary to make an immediate survey, study, and investigation, of this situation. I do not know at the moment, Mr. President, what the solution to the problem may be, or even if there is a solution on the horizon.

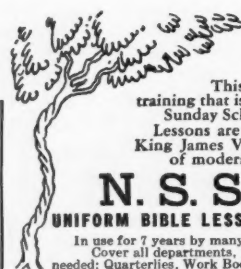
I do know, however, that if this Country is to maintain its position of leadership in the world and to serve the cause of peace it is essential that we act and act promptly in the interest of international friendship and understanding for the people of the Middle East whose objectives of freedom, peace, and world order, are being impaired by the plight of the Palestinian Arab refugees.

—From the Congressional Record.

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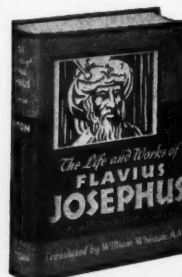
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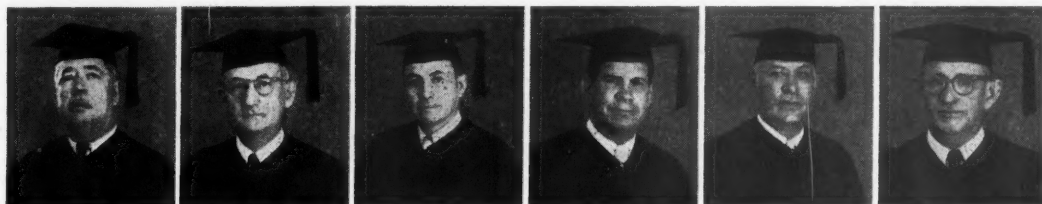
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# FOREIGN MISSIONS

## THE 1953 SEMINARY GRADUATING CLASS



**THE DEFENDERS** Theological Seminary of Puerto Rico has rounded out another school-year ... its eighth, with a graduating class of thirteen men, whose pictures appear on this page.

It will be noted that these graduates are for most part men of mature years, old enough to assure fixed objectives in the service of Christ.

The members of this group have been trained according to the principle laid down in II Timothy 2:15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Years of toil and painstaking effort have gone into the program which make possible the results portrayed in these thirteen pictures. It is not a small thing to develop a mission field to the place where trained native Pastors are required to preside over indigenous congregations ... and then establish a school, in which leaders can be produced to meet this need.

Believing that natives understand the language, customs, traditions, habits and spiritual needs of their own people better than outsiders, the Defenders organization majors on developing local leadership instead of sending "foreign" missionaries into the various fields served. *This method has stood the test, and is*

*producing desired results, in the West Indies.*

While the last decade has witnessed economic progress in Puerto Rico, great poverty exists in all parts of the Island ... due in part to overpopulation. Many of the Seminary students come from the poorest and humblest walks of life. Their schooling depends upon assistance received from Christians residing in the United States who possess a missionary vision and Calvary-heart motive. This is true of those just graduated.

It is not because Puerto Ricans are lazy that their children run naked, and whole families go to bed hungry, night after night. They gladly work when employment is available. Industries are lacking. The average man who toils in the sugar cane, may expect employment for only two or three months out of the year.

The school offers a three-year course of intensive training equal to the best available in fundamental seminaries and Bible training institutes of the United States.

By decision of the Board of Trustees and Faculty, the financial plan used in the past will be continued in the next school-year — whereby readers of this Magazine may sponsor students of their own. Seminary operating costs average

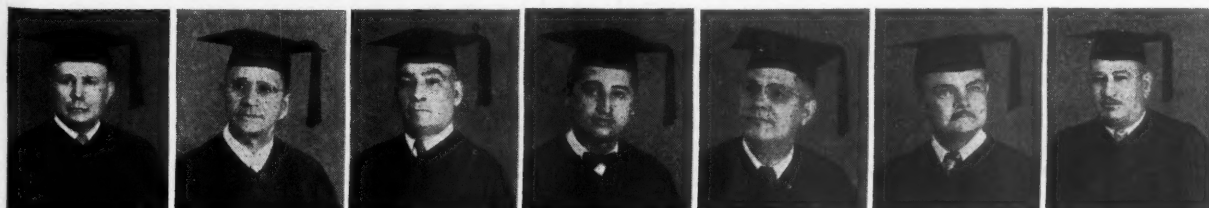
\$17.50 per student, each month. (Example: the monthly budget for 100 students would be \$1,750.00 ... and the enrollment each year averages approximately one hundred.)

The above figure provides for bare essentials, such as food, books, dormitory accommodations for those who live on the premises ... and other incidentals. The person here at home who agrees to contribute this amount, for nine consecutive months, is assigned a student and becomes known as a "Sponsor."

Each Sponsor receives a photograph, biographical statement and personal testimony of his student, together with reports of classroom work. The support may be paid by the month, or in a lump sum as convenient. Not only individuals, but Churches, Sunday Schools or other groups may assume the care of a student.

Thirteen Sponsors are happy this month over the graduation of their respective students.

Readers of this Department of *The Defender Magazine* will please bear in mind that the next school-year will start in September (1953) ... and be thinking and praying about assuming the support of a student. A large enrollment is anticipated.





## SECOND REPORT FROM PUERTO RICO

DR. JOHN R. TURNBULL, F.R.G.S.

*Dr. John R. Turnbull, one of the truly great missionary statesmen of our generation, recently accepted an assignment to Puerto Rico under Defender auspices. His first engrossing and chatty report was published in this Department last month. The second and final installment appears below.*

**T**ROPICAL FRUITS abound in this land of continuous summer. I have been drinking pineapple juice instead of water. This is the season for mangoes, the luscious fruit that came originally from far away India. Every day you may enjoy a different kind of banana. You may have Mamey apples, Barbados cherries, genipe, guavas, oranges, grapefruit, papayas or cajuil — to mention only a few of Puerto Rico's many fruits.

There is also the fruit of Spanish culture which many Puerto Ricans love dearly. Contact with Spain is treasured. That is part of the missionary picture which must be seen to be understood. Instead of "made in Japan" you find "made in Spain" on the little fan given to you by a thoughtful hostess.

In the Post Office I was introduced to some newlyweds. She had come recently from Spain. A neighbor's son is going to Spain this fall to study medicine. Much of Puerto Rico's attractive architecture is distinctly Spanish. Boats from Spain maintain constant trade with the Island. The language is Spanish for the greater part. But culture falls short. Rather, as Paul found in learned Athens, culture may be a missionary obstacle.

Then, there is the fruit of Americanism in Puerto Rico. Since 1898 this beautiful Country has been trained in everything American. Uncle Sam has generously given it the best roads in the

Caribbean, a good school system and the largest university of the Antilles. For those who can buy them there are radios and refrigerators. Multitudes in the interior know nothing of such things.

Material advantages are to be desired but Puerto Rico's need goes deeper. Only Christ can bring inward calm, "not as the world giveth." His salvation gives heart rest. Puerto Rico is becoming Americanized. It is the great desire of the Defender Mission that the Island may also be evangelized. That is very different!

Religious liberty is another marvelous fruit of the human spirit and greatly appreciated in Puerto Rico. On various occasions the matter has been put to the test. For instance, last year one of the most famous religious orators of Catholic Spain visited Puerto Rico. At the same time a prominent American evangelist was holding great meetings in San Juan at the race course, with the largest attendance in the history of the Island, far exceeding even the immense political gatherings.

The Spanish visitor became incensed. He told the Governor that the American should be silenced. The Governor refused. Dr. Rodriguez, leader of the Defender work in the Caribbean, went on the air over a radio station in the capital. He reminded Puerto Ricans and the

gentleman from Spain that religious freedom existed in that part of the world ... and the well-known evangelist from the States continued preaching.

More precious than all other fruits in Puerto Rico is the fruit of evangelism. The Master's vineyard here is truly "ripe and ready to harvest." To those of us who are interested in eternal results, Puerto Rico is an ideal missionary opportunity. It is readily accessible. The people listen and are responsive to the Gospel.

The Defender Mission has an aggressive program for establishing churches in every section of the Island. It will take some years to do the job but the organization's methods have been tested and found workable.

Yesterday Dr. Rodriguez unburdened his heart to me. He felt that I would understand. Here it is. He wants to reach the neglected Puerto Ricans in the outlying districts.

He said: "We want to give the Gospel to the districts that won't get it unless we go to them. We do not want preachers that have their eye on city positions. We do not want professional preachers. Our men are humble fellows who are willing to live out in the country just as their neighbors do."

*In America years ago I heard a slogan that fits this situation: "Use neglected forces to give a neglected Gospel to neglected people."*

Most of the people who need to be reached are in the remote country areas. High mountains and deep valleys screen them off from the larger towns. It means hard work for humble Puerto Rican witnesses to trudge along upland trails and down into the vales of need. They are unremitting. They have a love for souls that knows no quitting.

Only the Holy Spirit can produce such men. The Defender Mission has them. But they urgently need loving sympathy and material support from Christians in the States. I like that line in the hymn: "Pray for your part in the harvest." The fruit will be yours too!

Last week I was in a meeting, in a different Defender Church, every night. Each was inspiring. We began on Monday in the Seminary auditorium at Rio Piedras. No advertising is necessary. There is nothing superficial about this type of solid evangelism. They have a

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saying down here: "Every Christian A Witness." That would be a good motto for Americans in Chicago, Kalamazoo, Denver and other cities!

On Tuesday six of us went in the Mission station wagon to a lovely Defender Church in the Villapalmeras district. Every seat in the snow-white auditorium was filled and many were standing at the door and outside the windows. That meeting was an entirely new experience for me. I thought I had heard Gospel singing before, but the congregation was superb.

On the platform with her accordion to lead was Rev. Elenia Rolon. Two young ladies made tambourines talk as only those of Spanish blood can. A smiling man was wielding a "guiro" — an instrument made from a long gourd.

They were a happy crowd, bubbling over with sheer joy of worship. Every person sang in perfect control, with "all the stops out." It was a beautiful sight and very uplifting. I preached. Mrs. Rolon interpreted. In all other services that week, Dr. Rodriguez interpreted for me.

On Wednesday we drove out to a small Chapel Church in the country. It was called Rio Canyas. The place was small but not the audience. They had a public address system that pulled folks down the mountainside. Those who could not get inside the building stood patiently without while "the tall American preached and Dr. Rodriguez enthusiastically translated.

On Thursday evening there was a heavy rain, but off we went to Sabana Seca. There we were welcomed in the new but unfinished Church. It is a neat, solid edifice that will seat about 300 people when completed. I was amazed when I heard of the sacrifice now being made by the members to provide this Gospel center in a needy community.

After the service at Sabana Seca I met a man who would pass for about 70 in the States. He does farming in a small way. He wields a big knife to cut sugar cane and says he can still do the work of a young man. He had walked several miles to the service and intended to walk home. We were going his way so Dr. Rodriguez gave him a ride in the station wagon. He was born just 94 years ago. God bless him. He represents the admirable spirit of eagerness so noticeable here.

Converts love their humble little Churches. They sing and pray, hear the Word preached and take new hope at the services. They have a fire in their bosoms that nothing can quench. But they need help to establish more and still more worship centers.

For many years I have been interested in methods of conducting missionary work. I honestly like the Defender system. The burden is not put entirely on American friends nor upon the hard working, financially pressed converts in Puerto Rico. It is, rather, a spiritual partnership.

My report can be summed up briefly. The converts here are giving joyfully but very sacrificially. The great fruitfulness of the Mission, the many souls being saved, are an urgent reason why friends in the homeland should give generously to keep up with the noble spirit of our beloved Puerto Rican brethren.

As surely as we enlarge our output of support, the ingathering of souls will increase. To help build a Church or Chapel is to give these converts a better base from which to launch out for more souls. For every little country meeting place, there should be a Friend in the States to lift the burden, in order that the native leader may be better fortified to win others. (A fuller explanation of support plans can be obtained by writing to Wichita Headquarters.) It is always in good order to send missionary gifts to be used where most needed.

There is a city on the South side of the Island called Guayama. Six of us devoted three days there. I spoke each night and also on the local radio station. As a younger man, Dr. Rodriguez spent a few years there and had a very fruitful ministry. It was evident that he has the respect of the whole place.

The Defender Church, well built and commodious, is in the heart of the city. The services reminded me of my happy boyhood when I was saved as a result of special meetings. We children used to sit night after night on the edge of the platform for all seats were filled with adults. And so it was in Guayama. The place overflowed. The doors, at sidewalk level, were filled and many stood outside.

The last night reached a point of high tide. The elite of the community were in attendance, along with the working folks. A photographer came in every night ten miles. Mr. Pol, a fisherman, kept asking for Dr. Winrod whom he greatly admires. Some people came several miles from a sugar mill district. I must confess that I was very happily surprised when the manager of a hotel came. He had heard me on the radio program. He was born in Spain. We all felt that God did a very precious work in many lives during those three nights in Guayama.

Saturday night we spent in Ponce, also on the south coast. The Defender Church is strategically situated in that old city. Ponce was named after the famous Ponce de Leon, who did not find the fountain of youth in Florida. People are finding living water in that

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place. They drink, receive eternal life, and will live forever.

The total results of meetings in all the Defender Churches, month after month, are tremendous. The greater fruitage is gathered in the rural areas, in the small communities, in the neglected by-paths, in the settlements off the main roads.

I have observed in various countries that the more difficult it is to reach people, the less enthusiastic most agencies are to preach to them. Not so with the Defender men! They glory in going where others have not gone. They have a strong conviction from Heaven that they are responsible to go where others have not, or will not, go. That is a sure sign of genuine evangelism.

I have not tried to estimate the thousands of communicants in the Defender fold, for this is difficult. There are more than 150 places of worship on the Island. That is magnificent. With them we give the glory to the Master who has set His seal upon their labors.

I have visited many of these light-houses, big and little, and will be seeing more of them after this report is written. It would take months to visit them all. I am here for only a few weeks. It has been a real joy to meet daily some of the faithful men and women who are doing the work.

On our way back to Rio Piedras from Guayama we passed through the town of Maunabo. There Dr. Rodriguez was born. From a ridge beyond the town he pointed out, miles away, another Defender Church. Up in the hills near there, he was saved, when a boy. His life has been like that of the prophet Samuel, above reproach and devoted entirely to the Lord. His converts are scattered all over this Island and in other countries.

Quintana is the name of the place where I had the pleasure of attending a dedication service last Sunday. It was just a little Chapel on the back of the lot, consisting of one room. But I am sure the Master loves that place. I thought of His words: "Fear not little flock." It was built by a Puerto Rican soldier of the Cross. He did not have

funds to make it as large as he wished. Later he hopes to make it much larger. It would be nice to surprise him by special offerings from the States . . . and make his dream come true. There are many such places.

Soon Mrs. Turnbull and I start back towards Jamaica by plane. We will stop in the Dominican Republic to meet De-

fender workers in the capital, Ciudad Trujillo. With us will go very precious memories of Puerto Rico.

We have seen much and felt more. I am a missionary. It moves me deeply to see missionary hardships, missionary fruit and missionary opportunities. They are all exemplified here in beautiful Puerto Rico.

## The Revised Standard Version

I take my stand on the King James translation of the Holy Bible for several reasons:

(1) It has stood the test of the centuries.

(2) It is clear on the Virgin Birth of Jesus, His deity, revelation itself, the blood atonement, the bodily resurrection of our Lord and His coming again.

(3) It is just as clear on the whole plan of salvation.

(4) It is couched in such language as to make it distinctive and raise it above the level of other books, even other translations of the Bible.

(5) No substitute of whatever scholarly origin, has been able to push it aside and take its place with the people, nor will this latest succeed.

(6) I am convinced that the God who gave the Book to us, via the King James' translators, supernaturally led in its translation, has supernaturally protected it up through the generations and will supernaturally defend it against this latest attempt at substitution.

I am not objecting to legitimate and worth-while changes in language, where certain words have become obsolete and modern wording may clarify, though I do protest against the popular idea that the Bible should be brought down to the level of other books. Modern scholarship has attempted to lower the level of God Himself. I invite the utmost candor and scrutiny of the Word of God by

honest, sincere consecrated Christian scholarship. I am not afraid that God's Word, as it has come down to us from the sanctified teachings of the Christian leaders of the past, will suffer from such scrutiny.

However, I am not willing to turn the Bible, upon which my eternal destiny may hinge, over to men who are almost necessarily biased by modernistic teachings, such as are found in Yale, Boston, University of Chicago and a score of other like denominational, but in my opinion often un-Christian, seminaries.

### APOSTLES' CREED WRECKED

What follows, if indeed we should accept this Revised Standard Version's estimate of Christ? If the deity of Christ is watered down, then the atonement by the shed blood of Jesus Christ is watered down. And that is exactly what has happened in this new translation. The bodily resurrection of Jesus is watered down. If Jesus Christ is not God then perhaps Harry Emerson Fosdick, a stout defender of the Revised Version, is right in saying that the bones of Jesus may yet be dugged up in Palestine. Christ's Second Coming is watered down.

In fact, when you place a question mark over the deity of Jesus Christ, you have discredited His miracles, His atonement for sin, His conquest of death in Joseph's tomb, His Coming Again, His power to save from sin and give to men eternal life. You have literally wrecked the Apostles' Creed which we Methodists claim as the very heart of our faith. You have turned the field over to the devil and, unless man can save himself as some modernists believe, you have "crucified the Son of God afresh and put Him to an open shame."

Christ is either God or the most infamous impostor who ever came the way of the world. No group of translators of the Bible have any right to tamper with the deity of Christ. With me, that is settled!

—Dr. Bob Shuler



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—William McKinley.

I have now disposed of all my property to my family. There is one thing more I wish I could give them, and that is the Christian religion. If they had that and I had not given them one shilling, they would have been rich, and if they had not that, and I had given them all the world, they would be poor.

—Patrick Henry.

I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man.

—Thomas Jefferson.

Public officials are the trustees of the people.

—Grover Cleveland.

I have learned that money is not the measure of a man, but it is often the means of finding out how small he is.

—Oswald J. Smith.

When one sells principle for popularity, he is bankrupt.

He who walks with God will never be late to his spiritual meals.

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—Abraham Lincoln.

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God honors no drafts where there are no deposits.

Lessons learned in the cradle last to the grave.

Great opportunities come to those who make use of small ones.

God never alters the robe of righteousness to fit the man, but the man to fit the robe.

Great pilots are made in rough waters and deep seas.

—Chinese Proverb.

Minds are like parachutes; they function only when open.

You are expected to make good — not to make excuses.

Do the best you can with what you have where you are.

If you cannot win, make the one ahead break the record.

Peace conferences may be fine . . . but prayer meetings produce better results.

Between the great things we cannot do and the small things we will not do, the danger is that we shall do nothing.

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—27—

If you think you are useless, it is pretty good evidence that you are. If you think you are indispensable, it is pretty good evidence you are not.

—Merrill H. Eve.

We must tramp upon our feelings when principle is at stake.

—S. J. Wilson.

A day of worry is more exhausting than a week of work.

Alcohol makes a man colorful — gives him a red nose, a white liver, a yellow streak and a blue outlook.

Don't worry; it may not happen.

There is not a tissue in the human body wholly removed from the influence of the Spirit.

If you start a thing, finish it.

—Henry Ford.

A friend is one who comes in when the rest of the world goes out.

The perfection of the Gospel system is not that it makes allowances for sin, but that it make atonement for it; not that it tolerates sin, but that it destroys it.

We cannot improve the content of Christianity, but we can improve the container — ourselves.

The steps of a good man, as well as his steps, are ordered by the Lord.

—George Mueller.

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# SUNDAY SCHOOL

## LESSON NUMBER ONE

July 12, 1953

### A PATTERN OF CHRISTIAN CONDUCT

Romans 6:1-14. Chapter 12

**MEMORY TEXT:** "Be kindly affectioned one to another with brotherly love; in honour preferring one another." Romans 12:10.

#### (1) THE KEY WORD OF THE LESSON IS "ALIVE."

Such words as "life," "live," "liveth" and "alive" appear prominently in today's Lesson. The inner and outer lives of the believer are subjects of discussion. The inner serves as a blueprint for the outer.

The relation of inner heart attitudes, to outer conduct, is that of cause to effect. Men live from the *inside out*! Christ in the heart assures ennobling thoughts and clean living standards.

Believers are exhorted to do three things: (1) reckon themselves dead to sin and alive to God, (2) "let not sin reign" in their mortal bodies and (3) present the members of the human body as instruments of righteousness.

"Present your bodies a living sacrifice." The body can be made a vehicle for sins common to unregenerate humanity. Lies, obscenity and blasphemy may pour through the mouth. Lust may entice the eyes. Evil speaking may be welcomed through the ears.

Or the body can be made to serve the Lord. Every member thereof can be put to good use. Practically all that people know of us is what they see manifested through the physical body.

Paul speaks of crucifying the "old man" — corrupt human nature, the in-born tendency toward evil. (See Ephesians 4:22.) After which an inner resurrection takes place. (See Colossians 3:9-10.)

#### (2) THE KEY VERSES ARE ROMANS 12:4-5.

"For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another."

The human body is made up of billions of cells, pieces of building material, like bricks in an office. When a speck of protoplasm is surrounded with a wall it becomes a cell. Every human being is alive simultaneously in all the innumerable cells that enter into the composition of his body.

In like manner, Christ is present in all the vast multitude of twice-born believers who are members of His mystical body.

In the last analysis, there are only two races of people — the Adamic race and the in-Christed race. There are two Adams. The first Adam is the federal head of the human race. The second Adam is the federal head of the new race.

"The first man Adam was made a living soul; the last Adam was made a quickening spirit." Christ is to the new race what Adam was to the old race. If a man has been born once, he belongs to the old race ... but if born twice, he is a member of the new race.

#### (3) THE KEY FACT: TRUE CHRISTIANS REFLECT THE PRESENCE OF CHRIST.

In the twelfth chapter of Romans, Paul gives a practical application to the great doctrine of Justification by Faith expounded earlier in the book. Intellectual perception is not enough. The teaching must be put into practice.

The last thirteen verses comprise a mirror, in which the child of God may find himself. Blemishes on character that hinder the expression of Christ's presence can be readily removed through cooperation with the Holy Spirit.

True Christians, possessing the divine presence, have a natural desire to embody in their personalities such virtues as Paul lists. Above everything else, they wish to reflect Christ's presence in their daily walk.

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## LESSON NUMBER TWO

July 19, 1953

### THE WORKMANSHIP OF CHRIST

Ephesians, Chapters 1 and 2

**MEMORY TEXT:** "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God." Ephesians 2:19.

#### (1) THE KEY WORD OF THE LESSON IS "QUICKENED."

Paul visited Ephesus twice — once in A.D. 53 and again a year later. The trips are described in chapters 18 and 19 of the book of Acts. His pathetic farewell message to the Ephesian elders appears in Acts 20:17-38.

It is a striking testimony to the creative power of the Gospel, that such a remarkable Church should have been established in a center of pagan immorality and superstition. Ephesus, a famous Greek city, was at that time the moral sewer of Asia Minor.

Paul concerns himself in the Lesson for today, first, with the natural man's original state ... and second, with the new man's spiritual state. (See Ephesians 2:15) He commends Ephesian Christians for crossing the Great Divide that separates the two groups. He uses the word "quicken" to describe their spiritual experiences.

All men outside of Christ are in the power of Satan, controlled by the spirit of this world. Which is to say that they are bound by the habits, delusions and fleshly desires of a world at enmity with God. As Paul says, under "the prince of the power of the air," "dead in trespasses and sin."

"But God," he continues. Ephesians 2:4. God intervened and made possible a complete change in citizenship. The transfer from the fleshly kingdom to the spiritual kingdom is by grace, not self effort (verses 8 and 9).

"Our conversation is in heaven." Philippians 3:20. The root word for "conversation" in this passage is *citizenship*.

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## (2) THE KEY VERSE IS EPHESIANS 2:10.

"For we are his workmanship, created in Christ Jesus unto good works."

Let it be remembered that the Temple of Diana stood in Ephesus, an imposing structure, one of the Seven Wonders of the old world. A hundred and twenty years were required to build it. Paul used this Temple as an illustration, to drive home certain truths regarding the Church. He compared it with the eternal structure, which is being built in the world.

"We are his workmanship." There was workmanship on the Temple of Diana, and Christians have been worked over in their moral natures by Jesus Christ, the Master Workman.

"Built upon the foundation of the apostles and prophets." The Temple had a foundation and the same was true regarding the Church. Likewise, both had cornerstones, "Jesus Christ himself being the chief corner stone" of the Church.

Then Paul explained that believers, members of Christ's body, are "fitly framed together." There were many stones in the Temple, and many members in the Church — the "holy temple of the Lord."

## (3) THE KEY FACT: CHRISTIANS ARE SAVED BY GRACE TO WORK.

A man cannot lift himself by pulling at his bootstraps . . . and neither can he lift himself to spiritual levels by self effort. He cannot earn eternal life by good works . . . and he has nothing to give in exchange for it. Salvation is a free gift. "For by grace are ye saved through faith."

While absolutely denying that believers are saved by works, Paul asserts with equal strength that they are saved for works. Saved to work! A sure indication of salvation in a life, is an expressed desire on the part of the new convert to get busy in the vineyard of the Lord.

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## LESSON NUMBER THREE

July 26, 1953

### ATTAINING SPIRITUAL MATURITY

Ephesians, Chapter 4. Luke 2:52

**MEMORY TEXT:** "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ." Ephesians 4:15.

## (1) THE KEY WORD OF THE LESSON IS "GROW."

The book of Ephesians is laid out systematically. It puts first things first and leads the reader, step by step, to spiritual heights. "First the blade, then the ear, after that the full corn in the ear."

In the first half of the Epistle, Paul deals with what God has done for us, the *application of Grace* for salvation from sin. In the last half he deals with *growth in Grace* to the place of spiritual maturity.

The transition is illustrated by the taking off of an old garment, and the putting up of a new one (verses 22-24). Algebra is not taught in kindergartens, and neither do babes in Christ readily digest the "strong meat of the Gospel." Growth is the divine order.

That portion of today's Lesson drawn from Luke's Gospel emphasizes the same truth. "And Jesus increased in wisdom and stature, and in favor with God and man."

Here the fact of the tricotomy of man is noted. Man is of a threefold nature. Paul referred to "your whole spirit, and soul and body" in his letter to the Thesalonians. Even the Son of God, when stooping to our level, enjoyed mental progress (wisdom), physical development (stature) and spiritual growth (favor with God and man).

Dr. G. Campbell Morgan's comment on this passage deserves consideration:

"Here I submit that the translation 'grew in favor' is faulty and misleading. It has constantly been taken to mean that as He grew up, He became more and more a favorite with God and men. The preposition here rendered 'with' reveals the true meaning of the statement. It is the Greek preposition Para, meaning by the side of. He ad-

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vanced in grace by the side of God and men. He lived in all the years of development, maintaining His fellowship with God, and His fellowship with men; by the side of God, and by the side of men. Abiding in grace, He advanced. Thus we see the spiritual development of Jesus from Boyhood to Manhood under the constraint of a will submitted to God."

## (2) THE KEY VERSE IS EPHESIANS 4:22.

"Neither give place to the devil."

Evil has a source, namely the personality of satan. A large segment of today's Lesson is devoted to fortifying Ephesian believers against him. Paul wished them to be completely removed from his territory.

This connects with the Apocalyptic description of "the great red dragon, that old serpent the Devil and Satan, which deceiveth the whole world . . . the accuser of our brethren."

When Satan strikes a believer he is striking Christ. When a believer yields to temptation, Christ is disgraced. We are told in Ephesians 6:11 to "put on the whole armour of God, that ye may be able to stand against the wiles of the devil."

In his book, "Satan," Dr. Lewis Sperry Schaffer says: "The believer is the object of satanic attack because of the fact that unto the child of God is committed the great ministry of reconciliation; that by his testimony, both in life and word, and by his prayers, the facts of redemption may be given to the world. If Satan can cripple the believer's service, he accomplishes much in resisting the purpose of God."

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**(3) THE KEY FACT: THE STATE OF THE BELIEVER IS PRESENTED IN A THREEFOLD ASPECT.**

His Position as a member of the body of Christ, Ephesians 4:1-6. His Relation to other Christians respecting various spiritual gifts, Ephesians 4:7-16. His Conduct as a new man in Christ, Ephesians 4:17-32.

**LESSON NUMBER FOUR**

**August 2, 1953**

**CHRISTIAN FAMILY LIFE**

**Ephesians 5:15-33; 6:1-9  
Colossians 3:12-25**

**MEMORY TEXT:** "And whatsoever ye do, do it heartily, as to the Lord, and not unto men." Colossians 3:23.

**(1) THE KEY WORD OF THE LESSON IS "MEMBERS."**

Two great institutions, bulwarks of civilization, are brought into focus in today's Lesson — the Church and the Home. The present hour finds the former in a state of spiritual laxity ... and the latter in a state of moral laxity.

The power of the Church as a benign influence over the souls and consciences of men needs to be restored. The sanctity of the Home needs to be restored.

Paul's analogy of the Church as a family with Christ as the head, is full of tender meaning. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it."

The Church is portrayed in many Scripture passages as the bride of Christ, loyal, chaste and devoted. But the sweetness, romance, fidelity and companionship of normal wedlock utterly fails to convey an understanding of the joyful relationship which exists between Christ and the members of His mystical body.

It is not a small thing that human beings, living on mundane levels, aliens

by nature, can be brought nigh to God and made *members* of this exalted body.

**(2) THE KEY VERSE IS EPHESIANS 5:15.**

"See then that ye walk circumspectly, not as fools, but as wise."

This exhortation reads in the Greek, "See *how* ye walk." Double emphasis is compressed into the passage. See, take heed. And walk circumspectly. Both the act and the manner are included. See *how* you are walking with a view to *being* circumspect (accurate, exact).

This connects with Colossians 4:5, "Walk in wisdom toward them that are without." Or walk correctly, in relation to unbelievers around you, not giving cause for anyone to stumble.

In other Lessons during recent weeks, Paul has dwelt upon our relation with God (vertical facts). But today's text is concerned primarily with the Christian's personal and social relationships (horizontal facts).

**(3) A CHRISTIAN HOME IS EARTH'S NEAREST APPROACH TO PARADISE.**

Henry Grady, the great statesman from Georgia, told how he was thrilled the first time he visited Washington, D.C. He had been looking forward with anticipation to seeing the Nation's Capitol building, which stands like a towering giant, at the end of Pennsylvania Avenue.

Seeing the great building for the first time, thrilled to the depths of his soul, gazing upon the imposing structure, he experienced a deep emotional stir. With tears streaming down his cheeks, he cried: "So this is the home of the Nation! So this is the home of the Nation."

But, some time later, after returning to Georgia, Grady had occasion to spend a night in a humble planter's cottage, on a cotton plantation. Before retiring, the father called his family together and in the flickering light of a tallow

candle, read a portion of Scripture and knelt, with the members of his family, for evening prayer. It was a typical, old-fashioned experience — an experience which reflects the spirit that has made America a Nation strong and powerful.

Naturally, such a sight would leave a lasting impression upon a man like Henry Grady. Stirred again, he said, "I was mistaken about the home of the Nation being in Washington. That pile of marble, magnificent as it is, is *not* the home of the Nation, but the home of the Nation is found in the dug-out, the planter's home, the cabin, the cottage and everywhere where they teach children to honor the Word of God."

**LESSON NUMBER FIVE**

**August 9, 1953**

**WARFARE OF THE CHRISTIAN**

**I Cor. 9:24-27; Rom. 14:13-21  
Ephesians 6:10-20**

**MEMORY TEXT:** "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." Romans 14:21.

**(1) THE KEY WORD OF THE LESSON IS "RACE."**

Paul often used various aspects of Greek athletic games to illustrate the struggles, problems and triumphs of the Christian in this life. Wherever he went in the Roman world, these contests came before his notice. The games were to the Greeks more a passion than an entertainment. Hence their suitability as an image of Christian earnestness.

Dr. Winrod says: "In my visits to Delphi, Athens and Corinth, I studied architectural ruins from the ancient past which showed the importance that the people of these cities attached to their games. The Gymnasium, or place of training, and the Stadium, or ground for running, were always the most frequented spots.



Dr. Edward Fehr

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"These public events staged at stated times of the year became almost a religion among the Greeks. Every candidate for office was required to take an oath that he had been at least ten months in training and would permit none of the rules of the games to be violated.

"Paul made this fact of stringent regulations serve him. II Timothy 2:5, 'And if a man also strive for masteries, yet he is not crowned, except he strive lawfully.' This is a picture of a man on a race track, trying to win the wreath, observing the rules to avoid being counted out.

"In like manner there are doctrines that demand acceptance and standards of conduct to be observed, in the Christian race, in order to attain the goal."

Other New Testament passages which use the games as illustrations for driving home spiritual truths include Acts 13:25; Acts 20:24; Romans 9:15-16; II Thessalonians 3:1; II Timothy 4:7-8; Galatians 2:2; Philippians 2:16 and Philippians 3:12-14.

## (2) THE KEY VERSE IS EPHESIANS 6:12.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Paul continues the illustration: "For we wrestle." The games included wrestling, although foot racing was more popular. "Not against flesh and blood," as in the Stadium, "but against principalities, against powers, against the rulers of the darkness of this world."

Dr. John Eadie says: "This terrible assemblage of satanically-energized beings is elsewhere referred to by Paul, as in I Timothy 4:1, 'seducing spirits,' and Ephesians 2:2 'the powers of the air.' These are fallen spirits who once occupied positions of rank and prerogative in heaven and may still maintain a similar place among the hosts of apostate angels. It is no vulgar herd of fiends we encounter."

Dr. G. Campbell Morgan interprets "spiritual wickedness in high places" as meaning "a realm beyond the earthly, not limited as man is for the moment, by local conditions and geographical situations; but moving in that spir-

itual realm by which man is so closely surrounded, and yet of which by reason of his flesh, he is so seldom conscious."

No man goes far in developing a life of prayer without becoming conscious of Satanic opposition. But spiritual weapons put to faithful use, will clear the skies above the believer and defeat the powers of darkness that would hinder.

## (3) THE KEY FACT: THE CHRISTIAN IS A SOLDIER CLOTHED WITH ARMOR.

Everything good in the world has its enemies. This is true of Christians who are under constant Satanic attack. In today's Lesson they are described not only as runners in a race ... but also as soldiers engaged in battle.

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." The word "wiles" means *stratagems* and implies that our common enemy has vast schemes, against which we need to be fortified. Piece by piece, Paul studies and describes the armor of the believer.

Dr. John Henry Jowett wrote: "Is the girdle we need this — 'He loved me and gave Himself for me?' Well, put it on. Or is it this — 'We have forgiveness through His blood?' Put it on. Or is it this — 'I will come again and receive you unto myself?' Put it on. Or is it this — 'In My Father's house are many mansions?' Put it on. Or is it this — 'I will never leave thee nor forsake thee?' Put it on ... Put on the girdle, wear it ever, night and day, and thou shalt find that in the strength of gospel truth thou are competent to meet all circumstances, and triumphantly perfect thy Saviour's will."

## Editorials

From Page 17

Einstein is a mathematical logician. No law in mathematics has been more thoroughly proved than the fact that the Communist Party has, over a period of years, succeeded in enlisting teachers to expound red doctrines in the classrooms of the United States.

He speaks of an "inquisition." It is a strange inquisition, indeed, in which no confessions are obtained by torture ... in which every witness is free to refuse to answer on the basis of the Fifth Amendment. Many have used this means to avoid answering.

Congressional investigations into Communism, says Einstein, violate "the spirit of the Constitution." There is nothing in his record as a refugee from Germany to qualify him as an expert on the spirit of the Constitution.

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